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TRUTH AND PEACE.

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Poetry.

A PARENT'S LOVE.

How beautiful a parent's love!
How deep, and pure, and true!
'Tis as a chain around us wove
That nought can e'er undo.
'Twas with us in our earliest years,
Ere we a grief had known—
Before the spirit bow'd to fears
Darkly and sadly lone.

It bless'd us when the sorrow-cloud
First came upon the heart;
It sooth'd us when that heavy shroud
Bade all bright things depart.
Though dark waves dimm'd our solitude
Wherever we might roam,
They touch'd not the one rock that stood
Firm in our childhood's home:

Though other love perchance may bless
Our home, and hearth, and heart—
May be link'd with our happiness,
And may not soon depart;
Yet who can trust it as they trust
A father's, mother's love!
'Tis like a flower, that springs from dust,
Not like a star above.

For it may change, may fade, decay,
And leave us sad and lone,
To weep the glad hopes passed away,
With the soul's idol flown;
But only death itself can make
A parent's love a tomb;
And only death itself can break
The bright spell of its bloom.

EMMA B——.

Lit. Gazette.

THE CHRISTIAN MINISTRY.

As for the ministers whom Christ and his apostles, and their successors appointed, they are completely distinct from priests in the former sense, in office, as well as in name. Of this office, one principal part is that it belongs to them (not exclusively indeed, but principally and especially) to preach the Gospel—to maintain order and decency in their religious assemblies, and Christian discipline, generally—to instruct, exhort, admonish, and spiritually govern, Christ's flock. His command was, to "go and teach all nations;"—to "preach the gospel to every creature:" and these Christian ministers are called in the Epistle to the Hebrews, "those that bear rule over them, and watch for their souls, as they that must give an account." Now it is worthy of remark, that the office I am at present speaking of made no part of the especial duties of a priest, in the other sense, such as those of the Jews, and of the Pagans. Among the former, it was not so much the family of Aaron, as the whole tribe of Levi, that seem to have been set aside for the purpose of *teaching* the Law: and even to these it was so far from being in any degree confined, that persons of any tribe might teach publicly in the synagogues on the Sabbath day; as was done by the Lord himself, who was of the tribe of Judah; and by Paul, of the tribe of Benjamin, without any objection being raised: whereas an intrusion into the priest's office would have been vehemently resented.

And as for the Pagan priests, *their* business was rather to conceal, than to explain, the mysteries of their religion:—to keep the people in darkness, than to enlighten them. Accordingly, the moral improvement of the people, among the ancients, seems to have been considered as the proper care of the legislator, whose laws and systems of public education generally had this object in view. To these, and to the public disputations of philosophers, but by no means to the priests of their religion, they appear to have looked for instruction in their duty.

That the Christian ministry, on the contrary, were appointed, in great measure, if not principally, for the express purpose of giving religious instruction and admonition, is clearly proved both by the practice of the apostles themselves, and by Paul's directions to Timothy and to Titus.

Another, and that a peculiar and exclusive office of the Christian ministers, at least according to the practice of most churches, is the administration of the sacraments of baptism and the Lord's supper. But this administration does not at all assimilate the Christian priesthood to the Pagan or the Jewish. The former of these rites is, in the first place, an admission into the visible church; and therefore very suitably received at the hands of those whose special business is to instruct and examine those who are candidates for baptism, as adults, or who have been baptized in their infancy; and in the second place, it is an admission to a participation in the gifts of the Spirit; without which the church itself, and the formal admission into it, would be an empty mockery. The treasury, as it were, of divine grace, is then thrown open, to which we may resort when a sufficient maturity of years enables us to understand our wants, and we are inclined to apply for their relief. It is not, let it be observed, through the mediation of an earthly priest that we are admitted to offer our supplications before God's mercy seat; we are authorized, by virtue of this sacred rite, to appear, as it were, in his presence ourselves, needing no intercessor with the Father, but his Son Jesus Christ, both God and man. "Having therefore," says Paul, "*boldness* to enter into the holiest by the blood of Jesus by a new and living way, which he hath consecrated for us, and having a High Priest over the house of God, let us draw near with a true heart, in full *assurance* of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The sacrament of the Lord's supper, again, is not, as the Romanists impiously pretend, a fresh sacrifice, but manifestly a celebration of the one already made; and the rite seems plainly to have been ordained for the express purpose (among others) of fixing our minds on the great and single oblation of himself, made by the only High Priest, once for all;—that great High Priest who has no earthly successor. And all the communicants are alike partakers, spiritually of the body and blood of Christ, (i. e. of the Spirit of Christ, represented by his flesh and blood, as these again are, by the bread and wine,) provided *they themselves* are in a sanctified and right frame of mind. It is on the personal holiness of the communicant, not of the minister, that the efficacy of the sacrament depends; *he*, so far from offering any sacrifice himself refers them to the sacrifice already made by another.

Such being then the respective offices of these two orders of men, (both now commonly called in English "priests," but originally distinguished by the names of ἱερεῖς and πρεσβύτεροι,) we may assert that the word in question is *ambiguous*; denoting, when thus applied to both, two things essentially distinct. It is not merely a comprehensive term, embracing two species under one class, but rather an equivocal term, applied in different senses, to two things of different classes. Thus the word publican, for instance, is ambiguous when applied to a "tax-gatherer" and an "inn keeper;" though "man," which is a still more comprehensive term, may be applied to both without ambiguity; because, however widely they differ, it denotes them only so far forth as they agree; in short, it is applied to them *in the same sense;* which "publican" is not. No more is "priest," when applied to the "hiereus" and the "presbyteros." At least it must be admitted, that what is most essential to each respectively, is wanting in the other. The essential characteristic of the Jewish priests was, (not their being *ministers* of religion; for that in a certain sense, all the Levites were; but) their offering *sacrifices*, and making atonement and intercession for the people: whereas of the Christian minister the especial office is religious instruction, regulation of the religious assemblies, and of the religious and moral conduct, of the people generally; (an office corresponding of that of the Jewish elders or presbyters, and to the "rulers of synagogues,") and the administration of rites totally different in their nature from the offering of sacrifices;—totally precluding the idea of his making himself the mediator between God and man. The confounding together, then, through the ambiguity of language, two things thus essentially distinct, may well be expected to mislead, not only such as are ignorant of the distinction, but all who do not carefully attend to it, and keep it steadily in view. If we are but careful not to lose sight of the two meanings of the word "priest"—the broad distinction between Ἱερεὺς and Πρεσβύτερος—we shall run no risk of being either seduced or silenced by all the idle clamours that are afloat about priestcraft. Our readiest and shortest answer will be, that Christianity (I mean Christianity as found in Scripture, not as perverted by the Romish church, which claims an authority independent of Scripture,) has no priestcraft, for this simple reason, that it has (in that sense of the word in which our opponents employ it) *no priest on earth.*

WHATELY.

MR. PALMER'S PAMPHLET.—SCHISM IN THE TRACTARIAN PARTY.

LETTER II.

From the London Record.

Sir,—I trust that by this time many of your readers have purchased Mr. Palmer's pamphlet, and read it from end to end; and, if so, that they agree with me in thinking that, although he has rendered the Church of England an important service in publishing it, his attempt to vindicate the teachers of error at the expense of the disciples merits the severest reprobation. I requested your permission to dispose of his argument in another letter.

The question I shall consider is, has Mr. Palmer succeeded in vindicating that "subtle and capacious intellect," to which universal consent, as Mr. Garbett has observed, assigns the place of leader in the Tractarian movement? How does he defend the author of the 90th Tract?

Why, he professes to "feel extremely reluctant to express any difference of opinion from him," and acknowledges that "in common with others he made every effort to prevent the condemnation of the Tract" by the Board of heads of houses. If so, I cannot but think that the Bishop of Exeter, whom, by the way, Mr. Palmer cites as authority on other points, is a more impartial testimony, when he characterizes its publication as "by far the most daring attempt ever yet made by a minister of the Church of England to neutralize the distinctive doctrines of our Church, and make us symbolize with Rome." But then, says Mr. Palmer, he has pledged himself against Rome, he has used such strong language against her. True, but he has retracted this language, and made the following apology for using it:—

"If you ask me how an individual could venture, not simply to hold, but to publish such views of a communion so ancient, so wide spreading, so fruitful in saints, I answer that I said to myself, 'I am not speaking my own words, I am but following almost a *consensus* of the divines of my Church. They have ever used the strongest language against Rome, even the most able and learned of them. I wish to throw myself into their system. While I say what they say, I am safe. Such views, too, are necessary for our position.' Yet I have reason to fear still, that such language is to be ascribed, in no small measure, to an impetuous temper, a hope of approving myself to persons' respect, and a wish to repel the charge of Romanism."

Will it be credited that, with the very document containing this apology before him, Mr. Palmer continues to cite the very expressions retracted in it in proof of Mr. Newman's disapprobation of the system of Rome?

Again, Mr. Palmer condemns the *British Critic* "since the editorship passed from the hands of Mr. Newman, in 1841." But whose hands did it pass into? Why, Mr. Newman's own disciple and brother-in-law, Mr. Mozley; another name, indeed, but of the same firm. But, as if to repudiate Mr. Palmer's vindication, Mr. Newman has himself come forward, and appended the following note to his last published volume of sermons, p. 242:—

"Some admirable articles have appeared in *the late numbers* of the *British Critic* on the divinely-appointed mode of seeking truth when persons are in doubt and difficulty, viz., No. LV. (Oct., 1841), art. 2; LXII., art. 1; LXIII., art. 2; LXIV., art. 3; LXV., art. 7. As they appear to be but the first sketches of a deep and important theory which has possession of the writer's mind, it is hoped that they will one day appear in a more systematic form."

The theory alluded to by Mr. Newman is a scheme, or at all events has been developed into one, for retaining Protestant preferment together with Romish opinions, which I may consider, with your permission, in a third and last letter. For the present I shall only observe, that the articles which Mr. Newman here pronounces "admirable" are precisely those which Mr. Palmer would pronounce "intolerable," and contain several of the very passages which he cites to prove that the *British Critic*, since it passed from the hands of Mr. Newman, has been conducted by parties "uncertain in their allegiance to the Church of England."

I shall trouble you with but one more argument. There is a theory called the "Development," invented by Romish theologians for the purpose of justifying some of their later doctrinal corruptions, which may be briefly described as a scheme for proving anything out of anything, and throwing overboard the testimony of antiquity and the word of God. This theory, Mr. Palmer says, has not been advocated by Mr. Newman; but Dr. Wiseman, or at all events an equally able writer in the *Dublin* (Mr. O'Connell's) *Review*, says it has, and bears the following testimony to the more recent productions of that "subtle and capacious intellect:"—

"We ought also to take the same occasion (the writer had previously passed a high eulogium on Dr. Pusey's sermon on the Eucharist) of expressing our gratitude to Mr. Newman for a work, to which we have already alluded in this article, his volume of University Sermons lately published, which are, indeed, a most valuable, and almost a Catholic production. *We would especially recommend to the notice of our readers, the last sermon in the volume, that 'On the Theory of Religious Developments.'* We cannot conceive an abler vindication of the whole Catholic system than that contained in the discourse alluded to, nor one more replete with able arguments to overthrow every possible cavil of its opponents. We can imagine no objection which is not there anticipated, against which the humble follower of the Church is not there provided with invincible weapons. Mr. Newman has, indeed, in this volume rendered a high service to the Catholic Church, and in saying this, we would include in the same catalogue his admirable essay in defence of ecclesiastical miracles."

And, now, with so much reason to fear for the teachers of error, will Mr. Palmer still maintain that he has *more* fear of the disciples? True, the Bishop of Oxford said so *five years ago*, when, probably, all the world agreed with him. But does his lordship say so *now?* If so, and with an especial interest, as Mr. Palmer observes, in the theological movement now in progress, his life must be a burden to him.

I am, Sir, yours respectfully,
A MASTER OF ARTS.

Oxford, Oct. 31, 1843.

BISHOP O'BRIEN'S HISTORY OF THE TRACT MOVEMENT.

Continued from page 131.

The labours of our Reformers to restore the purity of public worship, fared hardly, if at all better. Here, as before, I shall give but one or two examples, out of the number that offer themselves. The judgment passed upon what was done in the matter of the Eucharist, will afford a striking example of the tendency of these writings, not only to disparage the Reformers, but to lower the Church itself, in the eyes of its members, to impair their value for its services, and to fill them with an uneasy craving for something more catholic and primitive, than they enjoyed in its communion. A practical grievance, it was allowed, was redressed, when the cup was restored to the laity; and it was also admitted, that in rejecting transubstantiation, a doctrinal error was taken away, though what the nature and amount of it was, in their estimation, might be felt to be somewhat doubtful. The same may be said of purgatory, as connected with the rite. And then the doctrine of *intention*, and the necessity of confession, created a painful uncertainty whether the benefit of the sacrament was received. But against the benefits bestowed by taking these errors and burdens away, there was a great deal to be set on the opposite side. A Tract (No. 63,) was devoted to the examination of the ancient liturgies, and the result presented to the reader was, that there are four independent forms to which all liturgies which exist, or which it is likely ever have existed, may be reduced, and that these are, most probably, of Apostolic origin. Indeed, this is the solemn conclusion concerning them, "It may perhaps be said, without exaggeration, that next to the Holy Scriptures, they possess the greatest claim on our veneration and study." Now, from all these it is explicitly noted, that our office differs in some important points, and the materials are provided for every reader to determine for himself, that it differs in more particulars than the author states, or I suppose would choose to acknowledge. And it is right to add, that the canon of the Mass is one of these four independent and Apostolic forms, and that it is styled "the Liturgy of St. Peter." In a later Tract, (No. 81,) which contains the doctrinal view of the Eucharist before referred to, there is a historical account of the way in which that doctrine has been dealt with in our Church. The result of which is, that while it was questionable whether the framers of Edward's first service had not gone too far, "in altering the ancient Liturgy of the Church," from anxiety to correct errors, and take stumbling-blocks out of the way, there can be no doubt that by the subsequent changes which they made, in obedience to the suggestions of foreign Reformers, "the whole doctrine of the Eucharist was altered." In fact, "all the alterations went one way, to introduce the Zuinglian view of a simple commemoration, for the Catholic doctrine of actual communion." And to these unhappy changes the writer ascribes unhesitatingly the neglect of the Rite, which has gone on increasing down to our own times. "It makes, in truth, a man's 'eyes gush out with water' to see in these notices how the glory of our Church, the days of her youth and her first love, are departed, and to think of what she might have been had she stood in the old paths. 'The virgin daughter of my people is broken with a great breach, and a very heavy blow.'"

The revision under Elizabeth brought back a few important words of the first service. It was so far as it went, a useful change, but it was trifling compared with what was to be done, "the confession of the true doctrine had been once half suppressed, and was not now more than half avowed." After the Savoy Conference, a Rubric which belonged to the first service was restored, and an important word was introduced but the service remained in every thing else as before. In noticing these later revisions, and indeed in going through the service in detail, it is the object of the writer to show that there is a recognition of what he regards as the true doctrine, not only to commend this view of the doctrine to his readers, but also as a justification of himself and his friends, for submitting to the use of the office as we have it. And for this purpose there is a great effort made to show, that however "veiled or lowered" the true doctrine of the sacrifice was in the second service, it was still left there, and that it was still more clearly in the subsequent additions. Upon these points a great deal of sophistry is expended. But we have no concern with them which would warrant us in stopping to review it. Supposing it to be ever so successful in showing that the service may be borne with, it does nothing more; and it does nothing at all, and was intended to do nothing, for those who framed it. As regards *them*, the statements of doctrine and facts in the Tract retain their proper effect. And certainly their tendency is to produce in those who receive them, the state of feeling, which is so undisguisedly expressed in other publications of the writers of the Tracts,—"feelings of indignation and impatient sorrow," at the conduct of those who, *having received whole and entire from their predecessors, that sacred and most precious monument of the Apostles, St. Peter's Liturgy, mutilated the tradition of fifteen hundred years.**

I shall give but one other instance of the way in which these publications exhibit the effects of what was done for the Church at the Reformation, in the matter of public worship.

A history, an analysis, and very copious specimens of the Breviary, are given in a Tract, (which occupies above two hundred closely-printed octavo pages) for the professed purpose of acquainting the members of our Church with the treasures which it contains. And this, it is said, to guard against the impression which must be made in favour of the Church of Rome, if they suddenly learned that she possessed services of such excellence and beauty. To obviate such dangers, they are set before the reader, with the information that the treasure, with the exception of some corruptions, which it owes to Rome, belongs to the Church Catholic, and therefore is as much ours as the Romanists.' If this point could be established, it would certainly take away from the credit of the Church of Rome as the inventor of these services, (a claim, which of course she never made, but would be much aggrieved by having it established for her,) but it would raise her credit immeasurably as the preserver and possessor of such treasures. And it is hardly necessary to say what would be its effect, as to their feelings towards our own Church, upon any readers whom the writers succeeded in inspiring with their own admiration of these offices. They were told indeed that they were theirs as well as the Romanists. What they knew was, that they were in the Reformers' hands, and by them deliberately rejected from the service which they provided for their own Church. And that the wrong so committed had never been redressed in any of the authoritative revisions of the Reformers' labours which have since taken place. And that so, in point of fact, our Church withheld them from its members up to this hour: while the Church of Rome preserved them unmutilated, though in some degree corrupted by later additions; which they were assured were easily detected and removed.

The Tract furnished, it is true, two services, *for social or private worship*, on the same model. One for Bishop Ken's day, and another for Commemorations of the Dead. But when these came to be used, *socially* or *solitarily*, with their proper appendages of Invitatories, Antiphons, Responses, and benedictions, however fitted they were to fill the worshipper with gratitude to the authors of the Tracts, it may be doubted whether they were likely to inspire him with the like sentiments towards the Reformers who had robbed him of his patrimony; or indeed towards his own Church, which still withheld it from him; and, if he desired to enjoy services of such "beauty and excellence," compelled him to celebrate them in solitude, or at least, in privacy.

(To be continued.)

* See Newman's Letter to Dr. Faussett.

DR. JACKSON ON THE CHURCH.

From Mr. Goode's Introduction.

The first Treatise in the volume is one by Dr. Thomas Jackson, a divine of our Church whom Dr. Pusey himself has characterized as "one of the best and greatest minds our Church has nurtured."

The favourite phraseology now is, that it is through our union with the visible Church, that we become united to Christ, and that all grace is derived to us through the Church. Dr. Jackson's language is, that the Church "is a true and real body, consisting of many parts, all really, though mystically and spiritually, united unto one Head; and *by* their real union with one Head, all are truly and really united amongst themselves." "Every one is so far a member of Christ's Church as he is a member of Christ's body."

The difference is of no little importance. In the Tractarian view the prime question is, What constitutes a man a member of the Church? In Dr. Jackson's what unites a man to Christ and constitutes him a member of Christ's body? According to Tractarian notions, a man becomes united to Christ only by becoming a member of the Church. According to Dr. Jackson, a man becomes a true and real member of the Church only by being united to Christ. The attention of the Tractarian therefore is directed to the determination of the nature and constitution of the visible church as it existed in primitive times, and the forms and ceremonies necessary for a regular and orderly introduction into it; and having laid down an exclusive rule of church government and discipline, he affirms that those only who have submitted to this rule form Christ's body, and are united to him as his church. The attention of Dr. Jackson, having respect to the primitive order of church government and discipline, is nevertheless, *in the first place*, directed to those spiritual requisites, which according to Scripture produce union with Christ, and make men members of his body; and by the existence of these characteristics he determines who constitute the true Church of Christ.

Hence with Dr. Jackson, the church, κατ' ἐξοχὴν, "*the one holy Catholic Church which we believe in the Creed,*" is the aggregate of those who are spiritually united to Christ by a living faith. "The Catholic church in the prime sense consists only of such men as are actual and indissoluble members of Christ's mystical body, or of such as have the Catholic faith, not only sown in their brains or understanding, but thoroughly rooted in their hearts."

"The holy catholic militant church hath continued one and the same since its foundation, not by continuation of one and the same visible church, but by continuation of one and the same catholic and apostolic faith throughout all ages, which faith hath been sometimes maintained but often oppugned by churches visible or representative."

And the *unity* of this church consists in the "real union" of its members "with one head." The "unity" and "holiness" of this church are the consequences of its members having "*the participation of the spirit of Christ*, or (as the apostle speaks) the participation of the Divine Nature which we have through the operation of the Spirit as agent, but which formally consisteth in or immediately resulteth from *that* IMMEDIATE *union which we have through the Spirit's agency with our Lord and King, who is both God and man.*" And the union of the members with one another resulting therefrom is "more real, more firm and solid, than any union can be betwixt the parts of bodies civil, artificial, or natural." "Every particular member once perfectly united unto the whole becomes immortal in itself." "As the Head, so every member is translated from death to life; the very selfsame individuals which are in this life perfectly united unto Christ by faith shall be raised up at the last day unto the life of glory."

Hence, further, "the Church which we believe in the Creed," is, with Dr. Jackson, "invisible" as a church, though not with respect to its members.

It is impossible for us to say what members of the visible church belong to it. Nay, more, taking the visible church as limited to those following a certain rule of church government and discipline, then "Many there be or may be in most ages which are *no members of the visible church, and yet better members of the true church than the members of the church visible for the present are.*" And as in the Arian age, the true church was "visible in some few which did contradict the then visible church," so "after the succession of Romish bishops was grown up unto a perfect beast according to the measure of antichrist, the true Church of God was remarkably visible in such as that visible church did condemn for heretics. . . . And when the doctrine of antichrist was come to his full growth, as in the Council of Trent, although the whole body of Germany, besides *Chemnitius* and some few others, although the whole visible church of France besides *Calvin* and some such had subscribed unto that council, yet the same true Church of God had been visible in France and Germany in *these worthies.*"

Hence men may belong to the visible church who are no members of the one holy Catholic church which we believe in the creed; and on the contrary, men may be separated from the communion of the visible church, and yet be true and visible members of Christ's church. A man may by heresy "separate and dissevere himself from the holy bond of catholic faith, and by consequence stand excommunicated *ipso facto* from the holy catholic church and deprived of the communion of saints, whether the visible church doth her duty or no, in depriving him of all communion with herself or with her members." And, on the contrary, men "being cut off, *though from the universal church visible,*" upon insufficient grounds, "*they do not thereby cease to be members of the church which is to us invisible;* that is, of the church which is holy and catholic, κατ' ἐξοχὴν no, not to be *visible members of the holy catholic church taken in a secondary sense, that is, of the catholic church which is visible to us.*" And as to those who are justly excommunicated from the visible church, "they are not therefore deprived of salvation because they are *extra Ecclesiam visibilem*, out of the visible church, but because they were cast or went out of it upon such causes or occasions as did first make them to be *extra Ecclesiam sanctam et catholicam, out of the holy and catholic church.* Or, in case by repentance they return again into the visible church whence they were cast out, and obtain salvation, yet are they not therefore saved because they are in the visible church, save only as it is the mean, or an instrument of reuniting them unto the holy catholic church, or of ingrafting them into Christ." Men do not perish "*quatenus separantur a visibili Ecclesia, sed quatenus separantur ab Ecclesia sancta catholica.*"

Thus the one holy catholic church is as a church invisible, for it consists of those who are not always united together as one body *externally*, but whose bond of union is of a spiritual nature, "the participation of Christ's Spirit." At the same time it is visible in the persons of God's saints, as it is said in the extract given above. In this sense, the holy catholic church hath been in all ages visible. But "it is one thing to say, the holy catholic church hath been in all ages visible, another thing to say, the visible church hath been in all ages catholic. We may, and ought to grant, that in every age since the apostles' time there have been many not only true but visible members of the one holy catholic church, *that is, such as were able* OUT OF SCRIPTURES, *to make demonstration unto the observant, that their doctrine was orthodoxal* and consonant to the orthodoxal faith and doctrine of the primitive church, howsoever contradicted and eclipsed by the present visible churches wherein they lived till Luther and christian princes by God's appointment united the visible members of the holy catholic church into visible churches."

In accordance, therefore, with these views, Dr. Jackson maintains, that to suppose "that our union with some present visible church is a native degree or part of our union with the holy catholic church, or that our union with some present visible church is necessary or essential not accidental to our being or not being members of the holy catholic church" is a Romish error, which "we" of the Church of England "utterly deny."

(To be continued.)

For the Episcopal Recorder.

THE BELIEVER'S TEMPER AND STATE.

FROM ROMAINE.

I wanted to talk with you at —— upon the temper and disposition of a true believer; but being prevented there, I promised to send you my thoughts upon this subject, which I am the more ready to do to-day, because the reason of my making the promise not only still subsists, but is also increasing. A temper directly contrary to the Christian is spreading among professors. I see the delusion grow, and I am a witness to the baneful effects of it. How many have you and I heard of, who want to be something in themselves, and, rather than not be so, will be beholden to Christ to set them up with a stock of grace? They would gladly receive a talent from him, that, by being faithful to grace given, and trading well with it, they may look with delight on their improvement, and thereby hope to get more grace and more glory. This is the Popish plan; sure, flattering to nature, exceedingly pleasing to self-righteousness, very enticing; yea, it is crowning *free will*, and debasing King Jesus. I would be more jealous than I am over you in this matter, if I had not seen how the Lord teaches you, and warns you of this rock. Your frequent indispositions are his sweet lessons, by which he would bring you to the true gospel frame of spirit, which is this:—It is the proper work of the grace of Jesus, to humble the proud sinner, to make him and to keep him sensible of his wants, convinced always that he has not any good of his own, and cannot possibly of himself, obtain any, either in earth or heaven, but what he must be receiving every moment out of the fulness of Jesus.

The devil fell by pride, and he drew man into the same crime. He promised him independence, and he still persuades deceived man to set up for himself. That is the scheme of all unawakened men: they are resolved to be happy in spite of God. The Spirit of Jesus is sent to humble this proud sinner, which he does by giving him a view of God's holy nature and God's holy law. This makes sin, and consequently the sinner, hateful; discovers his guilt and his danger; if he attempts to do any thing to make God love him, the Holy Spirit humbles him for that very thing, by showing him the sinfulness of his motive, and the imperfection of the action. Whatever he seeks to rest in, the Spirit of Jesus detects the false foundation, till he leaves him no resource but to believe in the only begotten Son of God; so that when he comes to Jesus, he is stripped of all, quite naked and blind, moneyless and friendless, empty of good as the devil and sin could make him. This is all the fitness and preparation for Christ which I know of. And when Christ is thus received, the same Spirit which would let him, the sinner, bring nothing to Christ, will now make him bring all from Christ, and so keep him sensible of his wants. He will teach the believer more, daily, of his poverty, weakness, unworthiness, vileness, ignorance, &c. that he may be kept humble, without any good but what he is forced to fetch out of the fulness of Jesus. And when he would go any where else for comfort, to duties, frames, gifts, and graces (for pride will live, and thrive too, upon any thing but Jesus,) the Spirit makes them dry and lean, and will not let him stop short of the fountain head of all true comfort; in short, he will glorify nothing but Jesus. He will stain the pride of all greatness, and of all goodness, excepting what is derived from the fulness of the incarnate God.

I know one who learned this very slowly, but has had much pains taken with him; and to make what I have been saying more plain, I would illustrate it by his experience. He was a very, very vain, proud young man; knew almost every thing but himself, and therefore was mightily fond of himself. He met with many disappointments to his pride, which only made him prouder, till the Lord was pleased to let him see and feel the plague

of his own heart. At this time my acquaintance with him began. He tried every method that can be tried to get peace, but found none. In his despair of all things else he betook himself to Jesus, and was most kindly received. He trusted the word of promise, and experienced the sweetness in the promise. After this, he went through various frames, and trials of faith, too many to mention, and he is now got, where my Mrs. ——, your dear sister, get, and as far beyond it as she can.

First, he has been brought to a clear conviction, that *all fulness of good is in Jesus*, as clear, as that all the sap in the branch is from the stock on which it grows, as that all the nourishment in the member is from the body. What has the branch or the member, except what they receive? Now this continual receiving from Jesus every thing, saying, "you must go to him, you must go to him," is a most humbling lesson. And they my friend says, it is nothing but this which crucifies his pride; he has been attempting for many years to *be* something, to *do* something of himself, but could not succeed: disappointed again and again, yet he would not give it up, till God made him feel, that in him, that is, in his flesh, dwelled *no good thing*; and now he writes folly, weakness, sin, on all that is his own, not only clearly convinced that all fulness of good is in Jesus, but is also in the second place, *content* it should be in him. It pleased the Father that in him should all fulness dwell. It pleases the Holy Spirit to testify of his fulness, and to glorify nothing but it: and by his teaching, it pleases the believer. He is made quite satisfied that all fulness should dwell in that dear God-man: content to have nothing but what he must go to him for; yea, happy to go to Jesus for those very things of which he himself is empty, and which he cannot have any where else. My friend's heart glows and his very countenance brightens up, and one catches fire at his words, when he is talking upon this subject. "Oh," says he, "that you did but know what I experience in living upon the fulness of Jesus! God's will and mine are one in this matter; this subjection to his will is *heaven regained*; so I find it. I rest perfectly on this fulness, and I enjoy most sweetly, what God has laid up in it for my use. My conscience has a peace, that passeth all understanding, through faith in the blood of the Lamb. I see myself in him perfectly accepted, perfectly justified, perfectly comely in his comeliness, perfectly happy in his love: all the desires of the soul satisfied with Jesus' person and Jesus' work. This, this is the death of pride. Then, free will, self-righteousness, a legal spirit cannot work. The Spirit and power of Jesus in this his glory makes them hide their heads."

This is living like a Christian. It is a life, in one respect only below an angel's; and yet, great and blessed as it is, I have heard my friend talk in a very uncommon strain upon a state even beyond this, which he calls *heaven enjoyed*, and that is, thirdly, he is *thankful* that all fulness dwells in Jesus, not only is convinced of it, content with it, but also blesses God for its being in Jesus. This is all they do in the highest heaven, and he has most of heaven, who does this most like them. My friend describes his meaning thus: "I live out of myself—I nothing have—I nothing am, but folly and sin—Jesus is my life; in him is the fulness of its being, and of its comforts; whatever I want I find it in him. I experience day by day the kindness of his heart, and the bounty of his hand. Blessings on him, my heart enjoys what no tongue can describe. Whatever I go to him for, he always sends me away with matter of thankfulness. Constant fellowship with him endears to me his person more and more. Communion with him in his offices makes him infinitely lovely. Partaking of his overflowing love, makes it everlastingly precious. And living upon the fulness of them, is the fulness of joy. Glory, glory be to God Jesus forever and ever. Heaven and earth say with my heart, amen."

Thus does my friend illustrate the definition which I give you of the true gospel frame of spirit. I hope we shall live to talk of it, and live to enjoy it more. Nothing else is worth living for. All means of grace are only useful as they help us to live thus. All providences, sicknesses, losses, successes, are only so far blessings, as they lead us more out of ourselves into the fulness of Jesus. My dear Mrs. —— I can write to-day upon nothing else. I hope I write seasonably. When you open this letter, you will want this lesson, I am sure you will, and God bless it to you; I follow it with my prayers, and I can do no more, but our common Lord will hear, I know he will; and will accompany my poor words with his presence. To the care of his dear loving heart, I commend you and yours. Wonder not I have not written before; I have been in a more preaching way this summer than I ever was in my life, and travelled much more, and have had with me a sweet savour of Jesus' dear name. Oh he is precious to my soul; how much, even now, I shall want time in eternity to tell: so precious, that I think I have not long to be here, or else the matchless lover will make this earth a very heaven. But I say, I, the vilest worm that ever crawled, or escaped hell, not to set me up, but *him* the highly exalted worthy Saviour. Again to him I commend you.

Yours truly in him.

For the Episcopal Recorder.

QUESTIONS ON THE XXXIX. ARTICLES.

ART. X.—*Of Free-Will.*

1. What was the condition of man before he fall?
2. What is it since?
3. What is the Will?
4. What do you mean by free-will?
5. Is the will of man now free?
6. Prove that man "cannot turn," &c.
7. Wherein does his inability consist?
8. What does grace first produce in us?
9. What next?
10. Is grace necessary for completing as well as beginning good works, &c?
11. Is man's inability such as to exonerate him from blame for not doing good works, &c?
12. What will man invariably choose if left to himself?
13. Can we do good works acceptable to God without His grace?
14. Do we need more than *assisting* grace?
15. Are the operations of grace consistent with the free-agency of man?
16. If we have no will to believe and obey, whose fault is it.
17. If we have such a will whose is the glory?
18. Against what heresies is this article directed?

Rev. Dr. Lee has been appointed Professor of Divinity at Edinburgh University, in the place of Rev. Dr. Chalmers, resigned.

The Episcopal Recorder.

PHILADELPHIA, DECEMBER 16, 1843.

REV. DR. CLARK.—We have been asked from several quarters for something illustrative of the latest hours of this dear and valued brother. There is a great difficulty attending any satisfactory compliance with this request, from the fact, that he had in appearance, few dying hours. He kept about, and kept at his work, as we have already stated, till the very last day of his life. But there was another difficulty, in the fact, that for some days, he had almost lost the power of conversation in the feebleness of his voice. Our last visits to him hardly allowed any expression of his emotions on his part. His end did not seem to be immediately at hand, and as his last day was the Sabbath, but little opportunity was given to his clerical friends to see him. His mind was eminently calm and tranquil through his whole decline,—though there was but little ability to give expression to his feelings from the difficulty above noticed. The following extract from a sermon by his successor in St. Andrew's, contains a notice of a visit to him on the day before he died. To Mr. Clark the last expression of his feelings in view of his departure was made, which is quoted in this extract. And short as it is, it is most satisfactory and pleasant. There is one work in connection with him for which we should feel much indebted to some able correspondent. We mean a general notice of Dr. Clark's publications. We take the liberty to ask our friends for this, if any of them are prepared to furnish it. In the mean time we ask attention to the following:—

Extract from a sermon, preached in St. Andrew's Church, Philadelphia, on the Sunday after the death of the Rev. John A. Clark, D. D.

We meet this day, as a bereaved and afflicted people. Your spiritual friend and pastor is no more. He is not, for God hath taken him. The table of the Lord is again spread, but he, who has been wont to minister at this altar, is not here. He, who has said the last words of burial over many of your departed relatives and friends, has now himself been laid down to slumber with them till the resurrection. His godly admonitions you will hear no more—his singularly pure and Christ-like example, which, in his daily walk, preached to you silently but most eloquently of the beauty of holiness, you will look upon no more—that heart, which sympathized so keenly in all your sufferings, and which was animated by so large and liberal a love for you, will throb no more. His toils, and anxieties, and pains are over, and he has entered upon his rest. It only remains for you to treasure up in your memory the pious counsels which in days past he has addressed to you, and to seek to follow in his steps whose face was always heavenward. We doubt not that he has now entered upon the possession of all those glories and blessings, which are their portion who die in the Lord. What a Sabbath is he enjoying to-day! What a glorious temple is that in which he now worships his God! What an exalted company is that which surroundshim! With what distinctness of vision does he now look upon the face of that precious Saviour, whom here on the earth he so loved to honour and to serve!

I do not stand here to pronounce his eulogy, or to detail the incidents of his active and useful life. That work has been well done by one who knew him well and who loved him well. It was not my privilege to have that intimate, personal knowledge of your late beloved pastor, which would qualify me to analyze his character as a man and as a Christian—or to speak of the particulars of his faithful and successful ministry. I only know that he had a tender heart, a vigorous mind, indomitable energy, a devoted spirit, and that God abundantly blessed his labours. The published writings of but few men have attained so wide a circulation, and been made productive of so much good. He discerned with singular acuteness, the nature and the wants of the times and of the country, and adapted his style and manner of thought in a pre-eminent degree to meet the popular taste and feeling. He greatly excelled in his powers of description, in clothing abstract truths in an attractive garb, in the pertinency of his illustrations, and in the fervent spirit of piety with which he invested every subject which he handled.

Of his devotedness as a Pastor, of his affection as a friend, and of his faithfulness as a preacher, you need not that any man should speak unto you—the record of all this is deeply engraven on your hearts.

But he has gone. The dust has returned unto the dust as it was, and the spirit unto God who gave it. In the midst of his pains and weakness, he clung with fond desire to the hope of being able once more before he died, to meet with this people, to unite with you in singing the songs of Zion, and to join his voice with yours in holy prayer. That privilege was denied him: and still we cannot but feel that his immortal and glorified spirit is even now present with us,—in full sympathy and communion with his blessed people.

"Angels, and living saints and dead,
But one communion make;
All join in Christ, their living Head,
And of his love partake."

The almost entire loss of his voice hindered him from the outward expression of those dying messages of love and warning, which otherwise he would undoubtedly have sent to you as his parting legacy; and yet we are not without the most complete assurance that he found in the hour of his extremity the strong support of that promise to which he clung in life, and upon which he has so often charged you to repose your souls. The morning before his death, he whispered to a friend who stood by his side—"In consequence of the weakness and prostration of my body, I am not favored with lively emotions, but Jesus is all my trust, I have *full confidence* in him—he is my all in all." And when, a few hours before his departure, I knelt by his chair, and commended his soul to the Saviour who had redeemed him, his fervent Amen evinced that he knew in whom he had believed.

Thus did his dying testimony accord with that of him by whose side he now sleeps, and who, though dead, yet lives in your hearts and is cherished there with an affection which will cease only with your lives. You have been twice bereaved. And this second trial has opened afresh the wound which the death of the lamented Bedell inflicted upon your souls.

May the Lord endue your hearts with patience under your afflictions, with resignation to His blessed will: may He comfort you with a sense of His goodness, lift up His countenance upon you, and give you peace.

PENNSYLVANIA THANKSGIVING.—The annual appointment of a day in the Autumn for the purpose of united public thanksgiving to God, has been a habit of the New England states from their very earliest settlement. Like many other of their excellent customs this appointment has spread of late years through many other states, where New England influence is more or less prevailing. We are happy to see the appointment of such a day by the Executive of our state during the present month. The 21st of December is the designated day. Bishop Onderdonk has issued, in our last paper, his recommendation to our churches, for the observance of this day. We trust there will be but one mind upon the subject. We have all much to be thankful for. Blessings of providence and of grace, social and personal, public and domestic, have crowned our lives, and especially have marked the year past. Let us unite to go into the house of God, to acknowledge his goodness, and to testify our gratitude for his amazing forbearance and love.

PROFESSIONAL INFLUENCE.—The stations which are occupied by the various eminent professors in our medical schools, furnish to men of religious character, an admirable opportunity to do good in a very extensive manner. Above one thousand young men, many of them of the finest intellects, and the best family connexions in our country, and all of them designed to exercise a very important influence upon the welfare of others in their future life, are annually collected in these various institutions. Their moral as well as their medical education and influence are much dependant upon the examples and the instructions which are presented to them, by the eminent men in their profession who occupy the various departments of study as teachers. The very evident improvement in character and deportment of the medical students who are thus annually collected, is a gratifying evidence of the value of the instructions which they receive. How happy would it be for the world, should they whose duty it is, to minister to the bodily diseases of their fellow men, be uniformly equally able and ready to minister also to their souls! This great end, we may yet hope to see far more generally attained; and the interesting evidences of an increased attention to the important subjects of religion in the addresses of medical professors, which are brought before us, encourage us in this hope. The admirable introductory lecture of Dr. Gibson delivered at the University of Pa. on the 6th of Nov., and published at the request of the attending class, is now before us, as one valuable instance of this encouragement. We extract two excellent passages, on two important topics of instruction.

"Need I warn you, after all that has been proclaimed, within the last few years, from one end of our continent to the other, and from the shores of Europe, by the most eloquent tongues, and most practised pens, of the disastrous effects of intoxicating drinks, which have destroyed more human beings, for ages past, than pestilence or the sword! Need I remind you, that the young and inexperienced, like yourselves, full of animation and activity and health, and thereby more prone to excitement, are the ones most likely to be deluded and carried away, in moments of merriment, by 'hot and rebellious liquors in the blood,' by tempting draughts of sparkling champagne, manufactured in our own land, from anything but grapes; or the more deadly potions of prussic acid so insidiously diffused through peach brandies, and other vile and poisonous drugs! May I not, on the contrary, venture to hope that the days have gone by, never to return, which witnessed the destruction of thousands of the best and most promising youths of our land, and the ruin and dispersion of whole families of helpless and unoffending females and orphans, driven to desperation by the misconduct of fathers or brothers, always kind, considerate and affectionate to them, perhaps, until goaded to madness, by the demon of drunkenness and vice? I know of no individuals, belonging to any of the professions, more exposed to such temptations and dangers than young medical men, just commencing their career of usefulness, in the midst of an extensive country practice. It is melancholy to think, how many of the purest and most intellectual and cultivated of our graduates, within my own recollection, have become degraded, and have fallen sacrifices, early in life, to this pitiful and debasing passion—often created in them, originally, by no predilection for spirituous liquors, or by peculiarity of temperament, but merely from want of sufficient resolution, in the first instance, to resist the pressing invitations of the friends and relations of their patients, who from motives of kindness and hospitality, too frequently urge them, after their long and fatiguing rides, to partake, by way of refreshment, of the intoxicating cup. The only chance of escape, under such circumstances, is to resist, firmly, in the outset, and by having the independence, upon all occasions, without fear or favour, to say decisively—No.

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"But there is one subject, I cannot and must not, at this time, pass over; a subject, so deeply interesting, to every member of the human family, as to deserve your most serious and solemn consideration. Your chief occupation, after you have matured the studies in which you are now engaged, and have entered upon the field of practice, will be to do your duty honestly and faithfully to your fellow creatures, to alleviate their sufferings skilfully, and to administer to their drooping spirits every comfort and consolation in your power to bestow. The true believer is always governed by those pure and lofty principles, which enable him to distinguish right from wrong; and is so bowed down by the consciousness of his own insignificance and want of power, as to lose sight of himself and his own importance, in the contemplation of the wisdom and majesty of an adored Creator. Such a man, in knowing and doing his duty to his God, can fully understand his relative duty to his fellow man. May I not urge you, then, with all the earnestness and solemnity such a theme naturally inspires, to turn your thoughts inwards to your own hearts, and ask if all is right there; if you feel you are but weak and imperfect instruments in the hands of your Almighty Father, to carry out his divine will; and are prepared to act well your part in fulfilling all the obligations you will find to rest upon you, as members of that important and responsible profession in the study of which you are now embarked; and to which you expect to devote the remainder of your lives. Much as I am interested in this most delightful and momentous of all subjects, I do not feel privileged to expatiate upon it, and to offer those admonitions calculated to stir you up to the great undertaking of providing for your future and eternal welfare; for how can wealth, and honour, and station, and professional eminence, and the highest worldly enjoyments serve you, if unmindful of the most important and vital of all considerations—your own salvation! Nor will such admonition be necessary when so many golden opportunities will be offered to you in this city, on every Sabbath, and almost on every week day, of listening to the discourses and lectures, of some of the profoundest and best theologians, and most pious ministers, of every denomination, that have ever adorned any community. During the last session arrangements were made, in nearly all the places of worship, for the accommodation of as many medical students as might have it in their power to attend. I am happy to say that similar offers have been made this season, and that it will only be necessary to apply to the sexton of most of the congregations in the city, and that the pews set aside for your special convenience, on Sabbath day, will be pointed out by him. That you will avail yourselves of this interesting privilege I am very sure, when I call to recollection so many instances, in by-gone years, of members of our class evincing by their deportment that respect and veneration for holy rites and divine ordinances, which proved them to be deeply imbued with the spirit and precepts of their Heavenly Father. Separated as you now are, temporarily, from your family and friends, and the spiritual guidance of beloved pastors, in a land of strangers, you will still remember that you 'abide under the shadow of the Almighty,' that he is your 'refuge and fortress.' And may such conviction 'make you perfect, stablish, strengthen, settle you,' is the fervent prayer of one, who will ever feel towards you as a father, preceptor, and friend."

REVIEW *of Bishop B. T. Onderdonk's Address in respect to a late Ordination—by Observer—Philadelphia*—Stavely & McCalla.

This is a pamphlet of 23 pages octavo, which comes from a source of too much respectability to be overlooked. It is written in a clear and vigorous style, strongly conceived, and strongly expressed. The two first heads of discussion are particularly connected with the ordination referred to, in reference to which we find no arguments which our readers have not already seen. The third, refers particularly to Bishop Onderdonk's general remarks upon the theory of ecclesiastical government. The views of Observer upon this strange assumption of the Bishop, are just and clear, and we have no doubt will meet with the general approbation of our Church. We give this portion of the review entire:—

"In order still further to justify what at least appeared an irresponsible exercise of power, the Bishop gives us an account of the origin of ecclesiastical and civil government, and his views of ministerial responsibility.

"Civil government, he tells us, arises from 'men's voluntarily seeking the good which it may impart, or yielding to their necessities which may have driven them into it, by the surrender by each, for the good of the whole, of immunities and prerogatives naturally his. The primary authority rests in a good degree with the individuals composing them, in their primary capacity. They have associated for their common benefit, and to secure that end have each surrendered a portion of original inherent right, and each is by that right a judge, with inherent prerogative as such, to see that his privileges and interests are duly regarded in the operation of the compact, and has his share of power which is lodged in the body to dissolve, change or remodel itself at pleasure.'

"But 'the foundation of the Church,' says Bp. O., 'lies not in man's agreement, but in God's requirement. Its powers and prerogatives come directly from heaven—from God and not from men. The primary powers of the Church, then, are not diffusive but concentrated. They are not in the members, but in the head. They were committed by the head to the ministry. Power and prerogative in the Church, came from Christ to the first order (bishops) in the ministry, and thence to the lower orders, and to the brethren or laity of the Church. As the last gave not power or prerogative, it is difficult to conceive how they can demand responsibility to them as of right.' 'Still,' he adds, 'an efficient interest is given in administering the polity of the Church, to the subordinate pastoral associates (Presbyters and Deacons) of the chief ministers (Bishops) of Christ's flock, and to the members generally (i. e. the Laity) of that holy body.' And this concession, we are told, is made on the sanction of 'Holy Scriptures and ancient authors.' 'Ministers of Christ (i. e. Presbyters and Deacons) are responsible to Him through those whom He has invested with authority (i. e. Bishops) over them, and these again (i. e. Bishops) to their own order in the Church.'

"The Bishop's theory of the Church, then, when stript of its mystification, is simply this,—the government is of God. He gave all power and prerogative to Bishops,—they (the Bishops) under sanction of the Scriptures and the Fathers, granted to Presbyters and Deacons, and to the laity generally, a certain interest in the administration of the polity of the Church. Hence Presbyters and Deacons are responsible to God through the Bishops, and these are responsible to their own order; and in this whole matter the Laity have nothing to do 'as of right.'

"Our readers need not be told that all this is despotism. Despotism with scarcely a softening feature. All power is given to the Bishops; they have indeed *conceded* somewhat to the other orders of the ministry and to the laity; but of these concessions the Bishops themselves are, after all, the sole judges, because responsible for their conduct only to their own order;—which responsibility, therefore, is practically, and, so far as the Church is concerned, no responsibility at all. A more perfect theory of arbitrary power it would be impossible to frame. It out-popes the pope.

"But of all the inconsistencies in the document before us, and these are not a few, the greatest is that of allowing resistance to such a government which, the Bishop gives us to understand, may at times be justifiable. What—*right* to resist men to whom all 'power and prerogative come directly from heaven'?—*right* to 'protest' against the doings of such rulers! Shockingly impious! With perfect consistency have the Catholic priests above quoted, told us that such conduct 'must be *stigmatised as a rebellion* against the powers established by God himself.' But is not consistency here one of those 'Catholic views,' which our Catholic party yet holds in 'reserve,'—to be developed, however, in due season!

"Of the account of the origin of civil governments here presented we need say but little. Fidelity, however, to the cause of truth and right compels us to object to it as altogether erroneous and full of mischief. It is a revival of the old, exploded doctrine of the Social Compact, first prominently presented, we believe, by the atheistic Hobbes in the seventeenth century, and afterwards advocated by Locke in order to overthrow the tyrannical assumptions of the favourers of the political *jus divinum* theory. It was subsequently adopted by Rousseau, just because it suited the infidel turn of his mind, and took away all divine sanctions from human government. It is, moreover, the very notion, now unhappily prevalent among so large a class in our country, manifesting itself in irreverence for civil authority, and reckless assaults upon the first principles of social order.

"The truth is—government both in church and state, is of God; but in the case of the latter, the form and the administration are of men. As members of civil society we have no right therefore to be without government, this would be impious revolt against heaven; but we have the right to say what sort of government ours shall be, and who shall administer it. Any attempt to impose laws and rulers upon us without our consent, is tyranny.

"It is not needful for us here to say whether any form of ecclesiastical government is given to us in the Bible. To us, as Episcopalians, this is not an open question. We have adopted a form of government which we believe to be in accordance with the general principles and spirit of God's word. This is contained in the Constitution and Canons of the Church, and in the Book of Common Prayer. It is not unfrequently our boast, as Protestant Episcopalians, that the rights of all were carefully secured among us, and that therefore ours was emphatically a free government. Nay, the chief champions of our Church polity have gloried in the fact that it was more closely conformed than that of any other Christian denomination, to the great charter of American liberty, the Constitution of the United States.

"To this government, then, all of us—Bishops, Presbyters, Deacons, and Laymen—are *responsible*. By *it* our conduct must be tried and offences punished; and none among us may claim powers or prerogatives beyond what are here accorded.

"But how completely may the most sacred of our constitutional provisions be evaded, and indeed, the whole instrument nullified, if it be permitted to any among us to frame a theory of arbitrary power and apply this to our laws as the grand rule of interpreting them, and especially if this rule of interpretation is to be wielded by those who claim to be responsible only to their own order, and not at all to the body, the Church. Just such a theory is that of Bishop O., and verily he showed himself wise in his generation in mainly resting his defence upon it.

"With this theory of Church government and Episcopal responsibility before us we are at no loss to explain the monstrous outrage by the Chair upon the rights of one member of the New York Convention,—John Duer; and the equally monstrous avowal of another member, Mr. Ogden, that the matter of admission to the ministry was entirely in the hands of the Bishop, the others had nothing to do with it only so far as he might choose to ask their counsel. Clerical arrogance and Lay obsequiousness go hand in hand; they are the natural results of such views. But a free people will ever abhor such theories and the practices growing out of them."

The conclusion of this pamphlet in regard to the next General Convention, and the present condition of our Church is worthy of special attention. We perfectly unite with the author in his estimate of the importance of the approaching General Convention. But we have strong and bright hopes which triumph over all our fears, in looking forward to the prospects of our Church. And if as this respected writer suggests, p. 4—"the present excitement so far from being merely a 'nine days wonder' is but just begun, and will go on to spread, and deepen, and gather strength till the whole conservative energies of our Protestant Church are aroused, and called into action," we do not see but he concurs with us, in the hopes which we entertain and cherish. We are alive to all the evils which threaten us,—and we are also alive to the manner in which those who dislike our Church, and mourn over its prosperity, endeavour to magnify them. We have endeavored to take a fair survey of all the difficulties, and all the remedial facts,—and our conclusion is one of hope and confidence, that what has been so justly called "the purest Church in Christendom," will come out of its present trials, more stablished, settled, and strengthened, than ever before. Still to attain this, every member must be at his post, and active in his duty. And to this point the strong remarks of this writer are well timed, and worthy of attention:—

"No body of men has ever assembled among us under so solemn a weight of responsibility as that which will rest upon the General Convention of 1844. It is for them, with much prayer and careful deliberation, with the wisdom of an enlightened piety, and the firmness of a true charity, to adopt such measures as will at least prevent the repetition of such grievous offences. May the Great Head of the Church so inspire their counsels and doings that we may continue *one body*, having *one faith*, and one hope of our calling!

"Let no good man among us, in the meanwhile, fold his hands with the professed confidence that—'the Lord will take care of his Church;' that 'the offenders in this matter have been so exposed and rebuked that they will be careful how they repeat the offence.' Most perilous security! Would that such ministers and people may not see the Church's dangers too late! The Lord will indeed take care of his Church,—not, however, through the easiness, or lukewarmness of his professed friends, but by their wise, energetic, faithful endeavours. Let each one of us, then, in his station, be up and doing for the Ark of his God. Let the pulpit and the press be true to their trust;—'blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Fear not, let your hands be strong, saith the Lord.' Let us all 'stand fast in one spirit, with one mind, striving together for the faith of the gospel.' He who, at such a crisis, folds his hands and does nothing, whether from a professed trust in God, or a real indifference to 'the truth as it is in Jesus,' is virtually aiding and abetting the enemy, and has awful reason to fear the traitor's doom.

"But why, it may be asked, has the Great Head of the Church permitted such an outbreak of the Man of Sin among us? What are the reasons and designs of a holy Providence in this calamity? We thought that our 'mountain stood strong,' and that we were making rapid advances as a Church. But were we not puffed up! 'Have not our iniquities separated between us and our God! Have not our sins hid his face from us?'

"It requires much holiness to be qualified to do good in the world, and *safely* bear success. When then we see such evils springing up in our midst—evils, which by occupying so much of our time and energies, and perverting so many souls among us, will greatly hinder our present growth and usefulness—ought not these things to humble us? Do they not urgently call us to much self-searching and prayer? May we not discover many other evils among us? Have we been sufficiently careful to keep our communion pure? and to see to it that they who ministered to us in holy things, were not merely learned in theology, but *converted* men, men who felt the worth of souls, and 'determined to know nothing among us but Jesus and him crucified?' Have we not been too much given to 'flattering words,' instead of plainly telling each other our faults, and having all 'our conversation in simplicity and godly sincerity?' Have our eyes affected our hearts in view of that dark cloud of ignorance, oppression, and sin, which covers so large a portion of our fellow-men in our own country and throughout the world? And has this mournful spectacle, which called the Redeemer from his throne of glory to our fallen earth, aroused us to strenuous, unceasing, holy effort for their deliverance! Or have we not, to a great extent, wrapped ourselves up in our dignity, and estranged ourselves from the great cause of human happiness and virtue? Have we not profanely boasted of '*our Church* and our *Episcopacy*,' instead of 'glorying in nothing save in the cross of our Lord Jesus Christ?' Have not too many among us, once our most faithful watchmen on the walls of Zion, been 'corrupted from the simplicity that is in Christ,' by an unholy ambition for the Mitre? When we looked upon the unhappy divisions and contentions in other evangelical denominations for some years past, instead of grieving over these things, and praying for our brethren, have we not taken occasion to deprecate them and glory over them in 'great swelling words of vanity' about *our* unity and peace, when we knew all the while that there were serious differences among ourselves,—yea differences so great as to amount to another gospel? And has not the present awful outbreak of Popery only brought to light those differences in our ranks, which would long since have been exposed and corrected, had there been spiritual light and life enough among us? What, therefore, were all these boastings but 'telling lies in hypocrisy?' And now that 'our sin has found us out,' should we not take shame and confusion of face to ourselves as at this day?"

THE WAY OF LIFE.—The American Sunday-school Union have brought out a splendid octavo edition, of this very useful and popular work by Dr. Hodge, and also another in large duodecimo.

Both of these are printed in a very large and clear type upon good paper, and intended especially for the benefit of aged persons. The 8vo edition which is called the library edition, is one of the most beautiful books we have seen from the American press. The price of this in muslin or leather is one dollar. The price of the 12mo, is 75 cents. The value and excellence of the work itself, we have already announced on its first appearance from the press. It deserves to be well studied and considered by all Christians, who would gain a clear view of truth, or be able to give a reason for the hope that is in them.

THE GREAT CHANGE.—The American Sunday-school Union have just published a new work under the above title by George Redford, D. D., with an introduction by John Angel James, D. D. The subject of the book, is CONVERSION. It explains the character, importance and necessity of this change; shews the means of its accomplishment; marks of its attainment, &c., and contains several exhibitions of different cases of individuals to whom the demand for spiritual conversion is applicable. This work is one of eminent value. The introduction by Dr. James, we should be ready to pronounce one of the most admirable religious compositions we have ever read. It deserves to be very seriously considered. And we will in an early paper place some valuable extracts from it, before our readers.

We have received from R. S. H. George, south Fifth street, a copy of a very beautiful diamond edition of the Prayer-book, just published by him. This is the neatest edition we have ever seen. It will make an attractive present book for the holidays.

Also,—THE DEW OF HEAVEN,—A collection of prayers and meditations, by a lady. They seem to be unexceptionable and useful.

Also,—THE CHURCHMAN'S HEAVENLY HOURS, of which we wish we could say as much. But when among the "Songs of Zion" as they are called, we find the lines from Burns, which contain the following verse—

Thou knowest that *thou* hast formed me
With passions wild and strong—
And listening to their witching voice
Has often led me wrong—

And in the "companion to the altar,"—the whole genus of which books we think open to strong objections, the following among other prayers:—

"Grant that *this holy Sacrament may be health and recovery under all weaknesses and infirmities; safety and defence against all the attacks of my spiritual enemies; comfort and support under all the afflictions and calamities of life; assistances and directions under all difficulties and doubts; courage and constancy under all dangers and persecutions, especially in times of sickness and at the hour of death; and finally*, LET IT PROCURE FOR ME PARDON AND FORGIVENESS IN THIS LIFE, MERCY AND FAVOUR AT THE DAY OF JUDGMENT, AND A NEVER FADING CROWN OF GLORY IN THY HEAVENLY KINGDOM,"—p. 42, we are convinced that no good selections whatever in the other parts of the volume can compensate for this evil. In the one extract, the guilt of sin is charged upon God. In the other, the whole work of the Saviour of men is attributed without limitation to the mere outward rite of the Lord's Supper. How any Protestant Editor should have been willing deliberately to have prepared such serious error for publication, we cannot conceive. The publisher has probably brought it out inadvertently, having confided in the supposed orthodoxy of the compiler. But neither of them can be justified for publishing and circulating such heresy, under the apparent garb of our Evangelical, but sadly misrepresented Church.

MR. PALMER'S PAMPHLET.—We have already called attention to this publication, which has been re-published in New York. It is calculated to arrest attention. Here is a gentleman who for several years has been known as a prominent person amongst the Tractarians, privy to their counsels, taking part in their measures, and lending them his influence; who now separates himself from them as essentially Romanists in their opinions, and therefore not to be trusted as teachers of the members of the Church of England. This renunciation of the party and open condemnation of their opinions, every true Protestant must rejoice at. But we do not think it should be a joy unmingled with fear.

Let it be remembered that this party has been in existence, laying their plans and acting thereon, for some ten or twelve years. On the first appearance of the Tracts an alarm was raised in England and echoed in this country, that the principles contained in them were not in harmony with the standards of a Protestant Church; and the longer they were issued, the longer and louder was the outcry against them. Indeed, such an excitement in the Protestant Episcopal Church, both British and American, had not fallen to this generation before to witness, and every day it was becoming deeper, more intelligent and more determined. But what were Mr. Palmer and Dr. Hook, and all that class of divines on both sides of the Atlantic, doing the while! So far as their party were concerned they were acquiescing in these doings, and so far as their opponents were concerned they were branding them as contentious, narrow-minded, accusers of their brethren, anti-episcopal, dissenters. The cry of alarm was supposed by them to be dictated by malicious party spirit, and a fondness for croaking and fault-finding. In short these gentlemen were defending the Tracts and their authors, while their opponents were actively and earnestly engaged in proving to demonstration as they thought, that Puseyism was only "Varioloid Romanism."

But what do we behold now! Do Mr. Palmer and his friends come out ingenuously and make the *amende honorable*, by confessing their error from the beginning? Do they acknowledge that their opponents were right at the very first out-cry which they raised, and that they themselves were wrong? Do they confess that they did not see as clearly as their opponents, the nature and tendency of the principles of the Tracts; and that in recommending and circulating and defending them, they were in fact "blind leaders of the blind!" That, it appears to us, is what they ought to have done, but they do nothing of the kind. Instead of that, now, when several defections to the Church of Rome have taken place, and language the most derogatory to the Reformation and the Protestant Episcopal Church of England, is freely used in their periodicals, and the choice between Puseyism and Popery is almost "six of one and half a dozen of the other," they renounce the concern and begin to talk of a *party* which has recently sprung up, *within the last two or three years*, in their ranks; and attribute to them all the evil. In this way they hope to clear their skirts of the whole matter, and at the same time perhaps to make a lodgment in the public mind in favor of what may be called semi-Puseyism. Look how the matter stands. They travel with the Tractarian crowd till they come to the Romish precipice, and then they pull up, and allow the rest to rush forward till they tumble over into the abyss of error and superstition, at the same time pronouncing the road up to that point the right road in which all should travel, and calling those more eager and consistent spirits, who only follow on the way which they have been travelling altogether most harmoniously for eight or ten years, *a new party* just sprung into being! Now we seriously ask, is not this the true state of the case, and is not such conduct reprehensible? These gentlemen did right in renouncing the party, but do they renounce them in the right manner, and on the proper grounds? Can they with any propriety, call the leaders whom they have been so long following, a new party? Mr. Newman, who has been generally considered the ruling spirit of the movement, cannot surely be fairly put aside in this way. He was one of the originators of the Tracts, he has been the chief and ablest of the contributors, and he has wielded most probably a wider influence than any other: he is undoubtedly a man of more subtilty and power than any of them. Now is he to be told by Mr. Palmer at the eighth or ninth year of their action and consultation, that he has started on new principles, originated a new party, has separated himself from his colleagues by a course not contemplated at the out-

set? "Sir," Mr. Newman might reply, "*you* are the schismatic, *I* am not. I have adhered to my principles from the beginning. 'Development' is one of these principles, and I have been true to it in the exhibition of our faith and discipline. The germs of every doctrine I have taught down to No. 90, are to be found in our very first publications; I have only followed them out fairly and logically. If you do *not* see it, I pity your want of discernment; if you *do* I cannot but condemn your want either of boldness to stand by your principles or of ingenuousness to confess their error *ab ovo*. You are bound either to support us still, or renounce us altogether: consistency and honour require you either to follow on with us in the path we are travelling, or go back to the very beginning and abandon and condemn the principles and object with which we started."

Believing there would be reason in such a reply from the lips of Mr. Newman, we confess we are not satisfied with what Mr. Palmer and his associates have done. Of a defect of logical acumen, or a want of perfect ingenuousness we think they cannot be acquitted. One or other seems absolutely unavoidable. But perhaps it is expecting too much of human nature, to require that they should make a *perfectly* "clean heart" in the case, before a public that have only an imperfect right to a knowledge of their views. We defer to our next a few additional thoughts on the developments of the system.

On Sunday evening last, departed this life the Rev. Joseph M. Brown, Rector of Trinity Church, Swedesboro, N. J., in the 40th year of his age. For some months consumption has been gradually preying upon his frame. On the Thursday before his death he returned to his parish from Philadelphia, through a driving snow storm, which resulted in a cold that confined him to his bed, and rendered breathing extremely difficult. On Sunday evening, Dec. 10th, he fell asleep, and was interred on Tuesday last under the shadow of the Church where he has broken the *bread of life*.

Ladies' Depository, Ninth st. above Chestnut.—There will be a sale of useful and ornamental articles, on Monday the 18th inst., in behalf of this valuable Institution. The persons here relieved by the purchases of the benevolent are numbered generally among those who have known brighter days. Widows, whose stay and defence has been removed, orphan daughters, who are deprived, in the providence of God, of that protection and support which they once so abundantly realized. We know no charity for the body that is more tender to the feelings of the distressed, or less onerous to the means of the charitable. Industry is encouraged, and the spirit of charity preserved, as the recipient is unknown to those who purchase her handiwork, and yet well known as to her suffering condition by those who place her on the list. We hope the Ladies' Depository will have a liberal and Lady-like support.

Contrasts.—The last number of the "Catholic Magazine" published at Baltimore, contains a letter from a Mr. Blanchet, who is one of the two missionaries of the Roman Catholic Church in the Oregon Territory. Among other disappointments and difficulties, he complains about the rosaries being exhausted—of heaven being deaf to their prayers and most ardent desires, and of certain sectaries (Methodists and Presbyterians,) who are scattering every where the poisonous seed of error, and trying to paralyze the little good which he and his fellow labourer may accomplish. After describing the points where the Protestant Missionaries are operating, the writer observes: "In the midst of so many adversaries we try to keep our ground firmly, arrest the progress of evil, and dry it up at its source. The conflict has been violent but the savages now begin to open their eyes as to who are the real ministers of Jesus Christ. If we had a priest to hold a permanent station amongst the savages the country would be ours in two years. The Methodist missions are falling rapidly and losing their credit and the little influence they possessed."

Our principal object in referring to this letter is to take from it the following passage referring to the Sandwich Islands:—

"By the latest dates from the Sandwich Islands, I am informed that the Rev. Mr. Chochure had arrived there accompanied by three priests, the Rev. Mr. Walsh making the fourth. A large Catholic Church, it was hoped, would have been ready last autumn for the celebration of the holy mysteries. The natives were embracing our everlasting faith in great numbers, and the meeting houses were almost abandoned."

Scarcely had we read this letter when we came across the following official notice of the Protestant Missionary operations in the field above referred to, which we place in contrast with the above statement.

"The general letter of the Sandwich Islands Mission has just been received and the report of the Mission Church for 1842–3 is in the highest degree gratifying. Although there has been no general revival of religion during the year, the additions to the churches was no less than 5296. It will be remembered that the whole population of the Islands is only 120,000, and out of this number 5,000 have made a profession of religion during the year. More than 30,000 have been received into the churches since the establishment of the mission."

We make no comment, but cannot refrain from the expression of our gratification at the direct contradiction which the American Board has thus given to the correspondent of the Popish Priest.

The letter from Bishop Chase to a brother Bishop on Romanism and Tractarianism, has appeared in some of the London papers where it is designated "a characteristic and striking document."

Seamen.—On the 7th ult., a Society auxiliary to the American Seaman's Friend Society was formed in this city. The constitution has since been published, also an address from which we take the following:—

The estimated number of Seamen in the world is more that *two millions*; about one hundred and fifty thousand of whom are employed in American vessels.

"Twenty-four years ago, the now sainted Eastburn, commenced his benevolent labours in behalf of this class of men, in a sail-loft in this city. These were among the first efforts of the kind in this country; and even since that time, it has been far easier to call forth sympathy and effort, in behalf of the sons of the forest, or the distant pagan nations, than it has been to enlist similar feeling and action for those at our very doors, who constitute the right arm of our national defence, and the sinews and strength of our commercial prosperity. Whatever may have been the causes of this apathy and neglect of a most needy and deserving class of men; whether they have been regarded as not fit for religion, or religion not fit for them; whether considered as the mere instruments of naval and commercial service, or so sold to sin as to be hopeless of reform;—whatever may have been the causes—a corrected public sentiment is now concurring with the word and providence of God, in declaring that *they should exist no longer*.

"We are *deeply sensible* that this city is doing nothing commensurate with her ability, her duty, and her privilege, in this work; and fully are we convinced, that nothing is wanting but a clear and kind presentation of this cause to the mind and heart of this community, to secure its zealous co-operation.

"Fifteen years ago, the American Seamen's Friend Society announced to the world its object, and commenced its work, to improve the social and moral condition of Seamen, by uniting the efforts of the wise and good in their behalf, by encouraging in every port, boarding houses of good character, savings banks, register offices, libraries, museums, reading rooms and schools, and also by the ministration of the gospel and other religious blessings.

"Success, glorious and cheering success, has crowned these labours, so that every one familiar with the lives and habits of sailors, is constrained to remark,—What a change!

"Of the intemperate, a multitude have been reclaimed. One of our marine temperance societies in New York, now numbers 14,000 members, and is increasing at the rate of 200 each month. Of the spendthrift sailors, many have become provident, as is evident from the fact, that more than $30,000 of the deposites in *one* of our savings banks, have been made by sailors. One Sailors' Home in the City of New York, had, within the year ending May 1st, 1843, 2978 sailor boarders; and within seventeen months, ending the 1st day of October last, 4755. Most of these men have become temperate, and some of them pious; while the self-respect, the order, and general improvement manifest among them, is most gratifying and encouraging. The American Seamen's Friend Society has nearly one hundred auxiliary societies in various parts of our country, of which more than sixty are ladies' associations. Shall there have the labour and the joy of gathering this harvest of the seas, and Philadelphia share no more in the work than in years past?

The following article will explain itself. We exceedingly regret to see so much bad spirit, and as it appears to us, so much bad logic as some of our exchanges in the bitterness of party feeling have indulged in an effort to blame Episcopacy and the sainted Griswold with the massacre of the Nestorians. Some however have already retracted.

From the New York Observer.

THE EPISCOPAL CHURCH

NOT HOSTILE TO THE MISSIONS OF THE AMERICAN BOARD.

An article appeared in the N. Y. Observer of the 18th Nov. charging the Episcopal Church of this country with evincing a hostile spirit to the Missions of the American Board in the East.

In reply, it will suffice *at present*, on behalf of those immediately assailed to state:

1st. That the Rev. Mr. Badger, the English missionary alluded to in that article, has no connexion whatever with the Foreign Committee of the Board of Missions of the American Episcopal Church or with any of its missionaries; and that the Foreign Committee have no other knowledge of him, than that he was once in the employment of the American Board, and has since been engaged in the missionary service of the Church of England in the East.

That the assertion of a "known connexion between the recent slaughter of the Nestorians, and the efforts of Mr. Badger to drive the missionaries of the American Board from that interesting field" is one unwarranted by any intelligence yet before the Christian public, and one which common charity should not permit men to make without being accompanied by proof—and further,

That the insinuation, that the Rev. Mr. Southgate, the missionary of the American Episcopal Church, has had some agency in bringing about this lamented event, is a *calumny*, which will be speedily and thoroughly disproved by Mr. Southgate himself.

2d. That the assertion, that *the plan and policy of the Eastern Missions* of the Episcopal Church have been sedulously concealed from the members of that Church by its Foreign Committee; and that the Board of Missions at one of its annual meetings passed a resolution approving the same, "*without knowing what it was*, thus giving the most emphatic assent to the proposed concealment," is utterly without foundation.

That on the contrary, the documents referring to and unfolding at length, such plan and policy, were all submitted by the Committee to the Board: that although they were not all read at length, yet that they were all, without exception, at the disposal of every member of the Board: and that with a full knowledge of all contained in them, the Board finally passed the resolution:—

That the documents in question contained *not one single allusion to the operations of the American Board, or to their missionaries in the East*: and not one syllable which could mark any unfriendly spirit towards them: that they were not spread upon the pages of the missionary periodical of the Episcopal Church, *solely* on account of the known jealousies of the Turkish authorities, and a fear that a misapprehension on the part of these authorities of the object of the missionaries of the Episcopal Church might induce measures to defeat their benevolent design.

3. That the author of the article in the Observer in adopting "as probably as correct and lucid as any that has been given" the report of the proceedings of the meeting of the American Board at Rochester which appeared in the Vermont Chronicle, has selected one widely different from that which appeared in the columns of the N. Y. Observer, and one which so far as respects the remarks of the Rev. Dr. Anderson on the subject of Eastern Missions, is exceedingly exaggerated and incorrect.—Inasmuch as it represents Dr. Anderson as stating that "the Rev. Mr. Southgate had, so far as his influence had gone, coincided with the papal missionaries," while Dr. Anderson, on being appealed to, declares under his own hand that "though he made repeated references to papal missionaries when speaking of Mr. Badger, he does not think that he made any such reference when speaking of Mr. Southgate."

That the Rev. Mr. Southgate, so far from even having "co-operated" or "coincided" in any degree or respect whatever with Papal Missionaries, has ever uniformly and effectually *opposed* their designs upon the Syrian Church: that he has been the means, by his wise and unceasing and laborious efforts, of obtaining from the Porte, a firman which *restored to that Church more than one half of all its sacred edifices that had been seized by the papists*: and that he has thus been the instrument, under God, of *saving the Syrian Church from the thraldom of popery*.

4. That the assertion that "The American Episcopal Mission in Turkey has been exerting itself to oppose and defeat the labors of the missions of the American Board, and with such success as to compel the suspension of its public worship on the Sabbath, and drove one of its devoted native adherents into exile," is one, which, when the circumstances upon which it is supposed to be grounded shall be fully exhibited, will be proved to have been most rashly and unfortunately made;—

That it will be shown that, for *a long time* prior to any act on the part of the authorities, or any supposed interference on the part of the Episcopal missionaries, serious doubts had existed in the minds of the most sober of the Armenians, who had attended the instructions of the missionaries of the American Board, as to their influence upon the integrity of the Armenian church;—

That the only act of seeming hostility on the part of Mr. Southgate was, the reading to a pious Armenian, *a friend* of the missionaries of the American Board, and under their instruction, an article from the Missionary Herald, *openly advocating the formation of a sect out of the Armenian Church*; that he desired this Armenian to communicate the matter to no one except, at his own request, to another pious Armenian in the employ of the missionaries, and one of their warmest friends; that his only object in referring to it at all was to understand from one who knew their views well, whether they were such as this extract showed; that he subsequently endeavoured to prevent the communication of this to others, when assured by a missionary of the American Board that "they had *no intention* of producing a *division* in the Armenian Church;"—

That a suspension of the meetings of the missionaries of the American Board had been under discussion among the Armenians for four months before this incident occurred; and that the Armenians have ever declared that the information received concerning this article in the Herald had no influence whatever in procuring the suspension of the meetings;—

That Mr. Southgate, in his communications to the Foreign Committee, avows his purpose "to abstain from all hostility to the missionaries of the American Board, because he does not wish to hinder them in their work;" that this determination is in strict accordance with the principles which govern the Foreign Committee as a body, and with the desires which they cherish as individuals; that they entertain *no unkindly feeling nor unfriendly design* towards any mission of the American Board, and that they are ever ready to rejoice at any good which is wrought by the missionaries of that Board.

5. That the writer of the article in the Observer, in his "industrious collation of scattered facts" for the purpose of "learning something" of the policy of the Eastern Mission of the Episcopal Church, has so presented them as to induce a desultory reader to draw very erroneous inferences; that he has so arranged them as to lead to the belief that the letters and instructions of the Foreign Committee and of the Bishops of the Episcopal church to their missionaries and to others, were the *occasion* of the edict of the Greek patriarch of Constantinople in 1836, which produced an unfavourable influence on the missions of the Am. Board in the East;—*whereas*, this very edict, and the consequences which followed it, *were long prior* to the establishment of the mission of the Episcopal church in Constantinople and Syria, and were *themselves the reason* why the authorities of the Episcopal church so framed their instructions as to avert from *their* missionaries the same disasters, and to procure for them the benefit of those ecclesiastical advantages which they consider to be theirs by the good providence of God.

6. Finally: That there is no other ground whatever for the charge of a hostile spirit on the part of the Episcopal church towards the missions of the American Board in the East, save that the ecclesiastical constitution of that Church, gives its missionaries such a manifest advantage in their operations among the oriental churches, as apparently to excite the apprehensions of those of the American Board:—

From all which, it appears that there are three things left here to the Episcopal church: to abandon this field,—or to surrender points which, in its view, are principles,—or, while adhering to both, to endure suspicion, reproach, and perhaps hostility. I.

To Correspondents.—Our respected friend at Newark, Ohio, will find our paper of the 9th inst., we trust, meeting his difficulty. We should have been sorry to have laboured long under his misapprehension.

Juridicus and G. W. J. received. We question the usefulness of the latter.

New Agent for the Recorder.—Mr. Henry A. Stotesbury, Savannah, Georgia.

Delinquent Subscribers.—We have a few such. We hope we shall be excused, for reminding them of the need of printers of their daily bread, and the great expenses of a paper like this, to urge an early remittance of their dues. We would say more, but we fear to make those who are punctual feel uncomfortably as if it were a possible reflection upon themselves. We beg those who owe for the present and former volumes to forward the amount of their subscription as early as possible.

New Books.—The season has arrived when Clergymen, parents and Sunday school teachers are looking out for Christmas tokens in the form of interesting, instructive, and profitable works to present to their friends, children and scholars as marks of their affection, and earnests of their desire to promote their moral and intellectual improvement. It is matter of joy that this rational mode of expressing kindness has superseded, to a great extent, the former plan of surfeiting which so often required the attendance of the doctor to place things on as good a footing in January as they were in December. Not that we object to a little indulgence in moderation at this joyous season; by no means—for we delight in seeing the young people enjoying it in pastimes and pleasures that are befitting their years, and appropriate to the occasion, but we wish them to receive something that shall live with them in after days, and aid them in preparing them for the future paths of life. This is realized in the reception of a well written and instructive volume, adapted to the age and circumstances of the recipient. It becomes the child's own book. It bears its name, and is read with all the joyous satisfaction which the remembrance of the giver and the appearance of the gift is calculated to inspire. With these remarks we introduce to the notice of our readers a few that have been prepared with special reference to the approaching holidays.

NEW PUBLICATIONS.

The Holiday Gem for Girls.—Embellished with fine engravings, pp. 181. *American S. S. Union.*

Nearly the whole of this volume is written by a lady, whose pen has often been employed in blending interesting narrative with pious counsels for the training of the youthful heart.

The Choice Medley, or "Here a Little and There a Little," by a mother, pp. 108. *Am. S. S. Union.*

None know better than wise and discriminating mothers, what will be attractive and useful to children. And when these productions pass under the revision of a board of fathers, such as the publishing Committee of the American S. S. Union furnishes, we have every confidence that good morals, correct habits, and religious feelings will be encouraged and promoted by all that they publish.

The Baptised Reed. Memoir of Rev. H. Mowes. *Am. S. S. Union.*

Conversations on the Parables of the New Testament, for the use of Children. By the Right Hon. Lord Stanley,—pp. 202. *James M. Campbell, Philadelphia.*

It was surprising to see Dr. Watts lay aside the writing of Logic for the Universities, that he might compose songs for children—and it is no less so to see an English Nobleman, relaxing from the more severe duties of political life to write conversations on the parables of the Saviour. Lord Stanley is a bold champion for Christian Truth, never unwilling to avow it, and ever ready to defend it in high places. This little volume, which is from the fifth London edition, is a well written and instructive work, and may form a brighter star in the honours of Lord Stanley, than any that Kings or Queens can confer.

The Young Communicant, an aid to the right Understanding and Spiritual Improvement of the Lord's Supper.

This beautiful little volume is principally a compilation from an excellent treatise written by the celebrated Matthew Henry, nearly a century and a half ago, and is admirably adapted to furnish spiritual views of the peculiarities of this truly Christian Ordinance. Whoever shall enter into the spirit of this book cannot fail to have the Spirit of Christ. *For sale by Lindsay & Blakiston, Chesnut and Fourth street*, of whom may be obtained:—

The Poetry of Love, edited by Rufus W. Griswold.

The Sailor's True Chart, written by an old sailor. *Lindsay & Blakiston.*

The Three Hundred, or the powers of faith. By a Lady of Virginia.—Founded upon the persecutions of native Christians of Madagascar. *H. Hooker.*

No Popery, or a rod for Semi-papists, by Melancthon, Jr. *H. Hooker.*

Bibliotheca Sacra. Tracts and Essays, on topics connected with Biblical Literature, No. 3. *J. W. Moore, Philadelphia, for Dec.*

D'Aubigne's History of the Great Reformation, Abridged by Edward Dalton. *John S. Taylor & Co., New York.*

This volume presents in a small compass, the principal events narrated with such power and eloquence by M. D'Aubigne. The language of the admirable English translation, has been retained as far as possible, and though many passages of striking beauty are omitted, it appears to have been because they were in connection with metaphysical discussions or thoughts above the comprehension of the young for whom this work has been prepared.

Those who have read the original, will doubtless find it agreeable to refresh their own memories with this epitome, as well as to place it in the hands of the young and of those whose limited leisure may render the larger and very valuable history inaccessible to them.

Memoir &c. of Rev. C. Evans. *H. Hooker.*

Wrongs of Women, by Charlotte Elizabeth. *H. Hooker.*

Swords' Pocket Almanac, Churchman's Calendar and Ecclesiastical Register, for 1844. A very delightful companion, as well as useful guide through the varying seasons of the civil and ecclesiastical year.

Lectures on the Law and Gospel.—This work is now ready for delivery. Orders from Booksellers and from the Clergy will be immediately attended to, wholesale price 50 cents—retail, 62½—by Stavely & McCalla, No. 12 Pear st.

Ecclesiastical Register.

RESIGNATIONS AND REMOVALS.

Rev. F. H. Cuming, St. Andrew's, Ann Arbour, Mich.

Rev. E. Embury, Trinity Church, Albany.

Rev. Wm. J. Clark, Worcester Parish, Md.

Rev. Charles Aldis, North Carolina.

Rev. John S. Kidney, Morgan Town, N. C.

PREFERMENTS.

Rev. F. H. Cuming, St. Mark's, Grand Rapids, Mich.

Rev. David M. Fackler, Trinity Church, Buffalo, until March next.

Rev. Charles Aldis, St. Ann's, Morrisania, N.Y.

Rev. John S. Kidney, Cool Spring, Washington Co., N. C.

Rev. Rd. T. Brown, St. Andrew's Church, Darien, Ga.

Rev. J. B. T. Smith, Missionary, Baker co., Ga.

ORDINATIONS.

Rev. G. G. Moore, *Presbyter*, at Covington, Ky., Nov. 5th, by Bishop B. B. Smith.

J. B. T. Smith, *Deacon*, at Christ Church, Savannah, Nov. 25th, by Bishop Elliott.

STANDING COMMITTEES.

Massachusetts, Dec. 4, 1843.

E. A. Washburn, applied to be admitted a candidate for holy orders.

Wm. B. Corbin, to the order of deacons.

Rev. D. R. Brewer and Rev. John S. Davenport, to the holy order of priests.

All approved and testimonials signed.

On the 6th inst. Dr. Vinton was chosen President of the Committee in place of the Rev. Mr. Clark, who has removed from the Diocese.

OBITUARY.

Rev. Joseph M. Brown, Rector of Trinity Church, Swedesboro, N. J., Sunday, Dec. 10th, 1843.

On the 29th ult, Mary M. eldest daughter of Rev. F. T. Taffany, Rector of Christ Church, Coopers Town, New York.

Journal of the Twenty-sixth Convention of the Diocese of Ohio, 1843.—Having extracted largely from Bishop McIlvaine's address immediately after the sittings of the Ohio Convention, the following abstract gathered from the parochial Reports and other documents, will best exhibit the result of the last year's toil in this part of the Master's vineyard.

Confirmed,			279
Ordained, Presbyters,		8	
Deacons,		4	12
Consecration of Churches,			1
New Parishes organized,			4
Candidates for Orders,			4
Clergy, Received from other Dioceses,			3
Removed to other Dioceses,			8
Suspended,			1
Baptisms, in 60 Parishes, infants,		419	
Do. do. adults,		184	603
Communicants in do. added,			636
Do. do. died, removed, &c.			257
Do. do. present number,			3260
Marriages, in do.			127
Burials, in do.			242
Sunday School Scholars, in 24 Parishes,			1510

The Rev. Dr. Chase, has given notice to the Standing Committee of New Hampshire of his acceptance of the Episcopate of that diocese. His consecration, however, cannot take place until the meeting of the next General Convention.

The Rev. Dr. Jarvis has sailed during the past week, for England, where he has gone to secure the copy right to his forthcoming History. He intends to return early in the Spring, and be in readiness for publication as soon as possible thereafter.

Obituary.

For the Episcopal Recorder.

In noticing the departure of the interesting young female, who forms the subject of these few remarks, it is not intended to exalt the character of the dead, but by a brief narrative of the closing scene of her short life, to magnify the riches of that grace, which so triumphantly supported the departing spirit, when treading "the dark valley of the shadow of death."

Marion Moore was the youngest child of parents who tenderly loved her, and who had been called to part with three beloved sons in the bloom of manhood, cut down by consumption; the same fell destroyer, which, in her 17th year, removed another cherished object of affection from earth to Heaven. Marion was remarkable as an obedient, affectionate daughter, and her sweet example in this respect, is most affectionately remembered by the bereaved. She was naturally timid and reserved, though possessing strong affections, and a degree of firmness which, it remaining unconverted, might have amounted to obstinacy, but which, restrained by divine grace, made her decided, and imparted energy and perseverance to her character, uncommon in one so young.

From early childhood, she manifested a general interest in serious things; was reverential and attentive in the house of God. In the Sunday-school of the Church of the Ascension, she received her first influential impressions of her own condition as a sinner. In the Autumn of 1841, she connected herself with the Sunday-school of St. Andrew's, where her serious impressions were more fully developed, and where she came under the pastoral care of the late lamented Dr. Clark, to whom she became tenderly attached. At the time of her conversion she concealed her feelings, was timid and careful in her expressions, seldom exhibiting much emotion, but daily showing marks of a decided change; this natural reserve makes the closing scene of triumph the more remarkable. She joined the communion of St. Andrew's on the Easter of 1842. In the month of June she left Philadelphia for the Western part of Pennsylvania, where she was deprived of the regular means of grace, but where she endeavoured to be useful as a Sunday-school teacher, while there she was attacked with the first symptoms of disease, returned to her native place, since which time she has been rapidly declining. Always serene and patient, she appeared ever willing to suffer the Lord's will. When first apprized of the opinion of the physician concerning her state, she calmly replied, "I know it," when asked if she was afraid to die, at first she manifested fear, and expressed some doubts; her faith was evidently weak. When without a Pastor, she received kind pastoral attentions from Dr. Tyng, who kindly supplied the place of her own spiritual guide, who was at the same time approaching the gates of glory. During the last two weeks, another ambassador for Christ was graciously sent to minister to the necessities of her soul, with whom she conversed but one day previous to her death, and whose inquiries she answered with caution, humility and satisfaction.

From this time, her faith appeared to strengthen, and her hopes of glory to grow brighter. In the exercise of a lively faith in the Son of God she was enabled to say "yes, he died for my sins."

On Wednesday evening, she appeared much worse, but perfectly calm and collected; at one time she turned to her sister and said, "Only Jesus, only Jesus," to which was replied, "the Saviour is with you, love, he will take care of you in all your trial, he is precious;" she caught the word, and with delight answered, "Jesus is precious, very precious, I feel it, I feel it." She seemed conscious that she was dying. She then laid perfectly still for an hour, when she asked with great earnestness repeatedly, "Where am I? Where am I?" Supposing that she was wandering, her sister replied, "you are safe, love, you are here by me, a friend." Still she made the same inquiry, when again she was answered, "Marion, you are with your dear Saviour," quickly she said, "Yes, yes, the light, the light, look, can't you see?" Glorious! her friend remarked, "it is angels you see around, sent to take you home to Jesus." She continued saying, glorious music! and then with peculiar sweetness, said "It is beautiful! beautiful!" and then as if she could not express her feelings said "I can't, I can't, indeed I can't!" Her whole countenance was glorious, as she continued saying to individuals around her, with perfect ecstacy, "I am going to glory, come with me; all of you prepare, prepare, leave all, leave every thing, come with me;" and thus she continued talking until sight left her, when she ceased to recognize her friends. Thus passed from the scenes and turmoils of earth, this redeemed spirit. Thus she proved the fidelity of that Saviour who has promised "I will never leave thee nor forsake thee." May all those whom she loved, be led by her example, to make her Redeemer their friend so that in eternity they may meet as a happy family, to part no more forever. H. M.

Ecclesiastical Calendar.

THIRD SUNDAY IN ADVENT.—December 17. *Proper Lessons* for Morning Service, Isa. xxv. Luke iii. to v. 19. Evening, Isa. xxviii. to v. 23. Rom. xv.

FOURTH SUNDAY IN ADVENT.—December 24. *Proper Lessons* for Morning Service, Isa. xxx. Matt. iii. to v. 13. Evening, Isa. xxxii. 1 Cor. v.

CHRISTMAS DAY.—December 25. *Proper Lessons* for Morning Service, Isa. ix. to v. 8. Evening, Isa. vii. v. 10 to 17.

FIRST SUNDAY AFTER CHRISTMAS.—Dec. 31. *Proper Lessons* for Morning Service, Isa. xxxv. Luke ii. v. 25. Evening, Isa. xl. 1 Cor. ii.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Phœnixville,		Dec. 21st,	Morning
Warwick,		do. 22d,	Morning
Downingtown,		do. do.	Evening
Carlisle,	Sunday	do. 24th	
Harrisburg,	Christmas,	do. 25th	

ST. PAUL'S CHURCH.

Sunday next being the third Sunday in the month, this Church will be closed in the afternoon and the usual evening service may be expected, commencing at 7 o'clock.

ST. JOHN'S, N. L.—*St. John and Brown streets.*

St. John's Church will be open for divine service from this time, until further notice, three times every Sunday at 10½ A. M., at 3 P. M. and at 7 in the Evening. On Sunday evening next, the Rev. Dr. Ducachet will preach.

☞ THE LADIES MISSIONARY ASSOCIATION OF CHRIST CHURCH intend to hold a sale of useful and fancy articles on Friday and Saturday, Dec. 22d and 23d in the east front room of the Masonic Hall. To be open from 10 o'clock in the morning until 9 o'clock in evening. Proceeds for missions in Pennsylvania.

TRINITY CHURCH.

Centreville, Bucks County.

This infant Church has been struggling into existence, and making slow but sure progress with very little foreign aid, although few have needed it more. The Ladies of the congregation now purpose making an effort in its behalf by means of a Fair on the 22nd of February next. We would request our friends in the City to aid us in the undertaking by making articles and sending them to Mr. Stavely's office. C. Williamson, Jr., Rector.

The consecration of St. Mary's Church, Chester county, will take place on Friday the 22d inst., service to commence at 11 o'clock, A. M. The clergy and others are invited to attend.

The Ladies of the "Society in aid of liquidating the Church debt," contemplate having a sale of Useful and Fancy articles in the Lecture room of St. Andrew's Ch. on Wednesday—Thursday afternoon—and Friday, the 20th 21st and 22d of December.

All persons interested will please send their contributions to the Vestry room on the south side of St. Andrew's Church, on Tuesday morning the 19th inst.

ADVENT CHURCH.

Temperance Hall, Third street below Green.

FAIR AND SALE OF USEFUL AND FANCY ARTICLES.

The Ladies of this Parish intend holding a Fair and sale of Useful and Fancy articles in the Commissioners' Hall, 3d below Green st., commencing on Wednesday afternoon the 20th inst., and to continue open to Friday evening at 9 o'clock.

It is perhaps not generally known that this infant Parish has hitherto successfully sustained itself independently of any aid from without. Nor, it has neither sought nor obtained any pecuniary assistance of those beyond its pale. Whatever has been accomplished, is owing, under the blessing of God, to the energy, devotedness, and liberality of its own immediate members. Nor have the zeal and perseverance of the Ladies, in promoting, in their sphere, the good cause, been inconsiderable. The independence of the Parish is largely indebted to their pious and ingenious labors.

It is hoped therefore that the members of the city churches and others, will, of their abundance, contribute to the object which the Ladies of Advent Church have now in view.

Donations will be gratefully received if left with the Rector, 7th st. above Parish—with the Accounting Warden, 191 Coates st.—or at Mr. George's Book Store in 5th above Chesnut st.

ACKNOWLEDGMENTS.

The Rev. W. Y. Rooker, Winchester, Virginia, would tender his grateful acknowledgments to "A Missionary," by whose contribution of Thirty Dollars he was made a life member of that God-glorifying Institution, the American Bible Society. The suggestions of "A Missionary" are highly approved and will be carried out as far as practicable.

FOR KENYON COLLEGE.

From a female member of St. Andrew's Church, Philadelphia	$ 10 00
Previously acknowledged and paid over.	1315 72
	$1325 72

Stavely & M'Calla.

PHILADELPHIA CITY MISSION.

I have received $5 from J. F. L., and $5 a "thank offering," from U. P. D., which I have placed in my Poor's Purse account.

I have also received and placed in the Agent's account $5 from Mrs. H. THOS. G. ALLEN, *Gen. Agent.*

ADVANCEMENT SOCIETY.

Receipts of the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania, from October 13 to December 12, 1843.

From St. Mary's Church, Hamiltonville, $23 47; All Saints' Church, and Emmanuel Chapel, Holmesburg, $22 77; Christ Church Chapel, Petersburg, Pa., $2, monthly contribution, $1; St. John's Church, York, $7 21; St. John's Church, Bellefonte, $9 80; St. Paul's Church, West Whiteland, $2 25; Church of Gloria Dei, Southwark, $15; St. Andrew's Ch., Phila., $2 50, $50 $10, total, $62 50; St. Luke's Church, Phila., $250; St. Peter's, do., $300; Christ Church, do., $100; Sunday school of the Church of the Evangelists, Southwark, $10; Trinity Church, Southwark, $60, donations and subscriptions $147 21. Total, $969 90.

The Treasurer is now prepared to pay the salaries of the Missionaries due on the 1st of November.

JAS. S. NEWBOLD, *Treas.*

RECEIPTS OF THE BISHOP WHITE PRAYER-BOOK SOCIETY, SINCE NOV. 28.

From Episcopal Society of New Jersey, per Rt. Rev. G. W. Doane,	$ 50 00
" Female Prayer Book Society of Savannah, Geo.	15 00
" Virginia Diocesan Missionary Society, per N. Williams, Treasurer,	40 00
	$105 00

Wm. Musgrave, Treasurer, No. 175 Market st.

The subscriber gratefully acknowledges the reception of a Prayer-book for the reading desk of Christ Church, Pottstown, together with 6 additional Prayer-books for the use of the congregation, from the Female P. E. Prayer-book Society. EDWARD C. JONES.

The Vestry of St. Peter's Church, Phœnixville, gratefully acknowledge the receipt of $50, through the Post Office, from "a Friend," which will be appropriated as directed by the generous kindness of the donor.

PEW FOR SALE.

A PEW in the middle aisle of St. Andrew's Church, for sale. Apply at No. 209 Pine street, above 7th. Dec. 16.

PEW IN ST. ANDREW'S CHURCH.

FOR sale, a Pew in St. Andrew's Church very eligibly situated (No. 90 north aisle). Apply at No. 134 Chesnut st.

Dec. 16—tf.

THE BOOK OF HOMILIES.

IN press and will shortly be published by the subscriber, from the last English edition, "Certain Sermons or Homilies appointed to be read in the time of Queen Elizabeth; to which are added the Constitutions and Canons ecclesiastically set forth in the year 1603."

EDWARD C. BIDDLE.

Dec. 16—1t. No. 6 South Fifth st.

CHRISTMAS PRESENTS.

THE subscribers invite the attention of their friends and the public to their assortment of Books suitable for Holiday Presents, consisting of splendid Annuals for 1844—Bibles, Prayer and Hymn Books, in elegant bindings, Albums, Standard Miscellaneous Works and Juvenile Books in great variety—all of which will be sold *very low for cash.*

J. WHETHAM & SON,

144 Chesnut st., opposite the Theatre.

J. W. & SON, are the Agents for Mr Carter's cheap edition of Horne's Introduction, 2 vols. imperial 8vo, with all the Maps and engravings, only $3 50. Also, Chalmers on the Romans 8vo $1 50.

Dec. 16.

REDUCED PRICES.

OWING to the large circulation which our paper has attained in less than one year, the terms of the next volume, commencing January, 1844, will be as follows:

6 copies, one year,	$1 00
20 copies, "	3 00
40 copies, or upwards,	5 00

which is exactly at the rate of 12½ CENTS for a year's subscription.

Payment invariably in advance.

No subscriptions received for less than six copies.

AMERICAN S. S. UNION,

146 Chesnut st., Philadelphia.

☞ Orders for the year 1844 should be forwarded by December 25, 1843.

The Youth's *Penny Gazette*, may may be obtained at the following offices, on the same terms as at Philadelphia:—

No. 5 Cornhill, Boston; No. 152 Nassau street, New York; at W. H. Bulkley, Fourth street, Louisville.

Dec. 16.

HOLIDAY PRESENTS.

BIBLES and Prayer books, fine editions, of various sizes and descriptions of binding; the English and American Annuals generally, a large assortment of juvenile books and various other works suitable for Christmas or New Year's gifts.

For sale by EDWARD C. BIDDLE.

Dec. 16—1t. No. 6 South Fifth st.

NEW BOOKS.

LECTURES on the Law and the Gospel, third edition, revised and enlarged, by Stephen H. Tyng, D. D.

Letters from Ireland in 1843, by Charlotte Elizabeth.

Poor Man, and Stories of Little Clara.

Gleanings by the Way, by Rev. John A. Clark, D. D.

Blunt's Family Commentary, now complete, in 3 vols., uniform style.

For sale by H. HOOKER.

178 Chestnut street, opposite the Masonic Hall.

Dec. 16.

PROPOSALS FOR A PREMIUM TRACT.

THE Philadelphia Sabbath Association offer a premium of fifty dollars for an original tract of not less than four, or more than six 12mo pages, on "the guilt and danger of Sabbath desecration," with a special reference to the sin of pursuing any secular business upon that day.

The premium to be awarded to the writer of the tract selected by the Committee, if received on or before the 10th of February, 1844, the Society reserving the right of making use of all the manuscripts.

Address J. B. Peck, Esq., Corresponding Secretary Philadelphia Sabbath Association, No. 19 South Wharves, Philadelphia.

Dec. 16.

PRESENTS.—BOOKS FOR CHRISTMAS.

THE Gift—the Winter Green—the Rose of Sharon—the Opal—Literary Souvenir—Book of Beauty—Picturesque Annual—Finden's Tableaux—the Task—the Poets of America, illustrated—the Lady's Book of Poetry and Flowers—Lallah Rookh, white calf, splendidly illustrated—Rural Life in England, do. do.—Miss Landon's Poems do. do.—A splendid assortment of Albums and the following popular Juvenile Books.

Youth's Historical Gift—Young Islanders—Evenings with Chroniclers—Lucy and Arthur—Girl's own Book—Very Little Stories for Very Little People—Parley's Tales of Adventure—Parley's Make the Best of it—Paul Perceval—A Kiss for a Blow—Discontented Robins—Golden Vase—Robin Hood—Crusoe—Rowan the Rover—Peep of Day—Short Stories for Long Nights—Sandford and Merton, &c. &c.

Gems for Presents in Gilt Binding.—

Daily Food—Hours for Heaven—Bible and Closet—Gift for Mourners—Token of Affection—Gems of Female Poets—Gems of American Poets—Contest and Armour—Casket of Jewels—the Bridal Gift—the Parting [illegible]—the Moss Rose—H. Moore's Private Devotions—Daily Piety—Drops of Honey, &c. &c.

Also, a large and splendid assortment of Bibles and Prayer-books in handsome and plain binding.

For sale at the lowest Prices by

JAMES K. SIMON,

Dec. 16—4t. Fifth above Spruce st.

STANDARD WORKS—PUBLISHED BY BARINGTON & HASWELL, 293 *Market Street, Philadelphia.*

Matthew Henry's Exposition of the Old and New Testament, 6 vols. sheep, or half calf.—The Psalms of David in Metre; translated and diligently compared with the original text and former translations. Allowed by the authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in Congregations and Families. A neat pocket volume.—Wilson's Greek Testament, 12mo. Printed in clear and distinct characters. It is extensively used as a school book.—Le Brun's edition of Telemaque, carefully revised and corrected from the Stereotype edition of Didot of Paris.—Kame's Elements of Criticism. Abridged for the use of Schools.—Old and New Testaments super-royal, 8vo large type, various styles of binding, price from two to eight dollars. This edition of the Bible is universally acknowledged to be one of the best made books published. The type is as large, if not larger, than that of most of the quartos, and the book is portable and convenient to handle.

*** A large assortment of Bibles and Prayer Books constantly on hand, for sale low.

Dec. 16—tf.

MONEY RECEIVED FOR THE RECORDER.

John C. Harshbough, Stephensburg, Va.	$ 2 50
Wm. S. Thompson, Church Hill, Md.	2 50
Walter Dickson, Fremont, Canada,	2 00
Miss E. Bell, West River, Md.	2 50
Dr. Wm. A. Irvine, Irvine, Pa.	2 50
David D. Leel, Esq., do.	1 [illegible]
William Gray, Marcus Hook, Pa.	2 50
Mrs. Province McCormick, Berryville, Va.	2 50
Miss Susan M. Cadbury, do.	2 50
George W. Hamersly, Lancaster, Pa.	2 50
	$23 [illegible]

Poetry.

For the Episcopal Recorder.

LINES

ON THE DEATH OF THE REV. JOHN A. CLARK, D. D.

Rejoice! that the weary doth rest,
That his arduous labours are o'er;—
That away to the home of the blest,
His spirit enfranchised may soar;—
Toil, and languor to suffer no more.

He hath cast off the vestment of clay,
To be clad in a pure robe of white;
And to dwell with the saints, where the day
Shines forever, resplendent and bright;
For the Lord is it's glorious light.

For him there is laid up a crown,
Which the Saviour himself shall bestow;
It's gems are the souls who shall own,
That through his faithful guidance below,
They found grace and salvation from wo.

His zeal gave effect to the word,
With eloquent fervour discoursed;
And the doctrines the privileged heard,
By his circumspect life were endorsed,—
By his holy example enforced.

The repentant were taught to rejoice,
That to them the glad tidings were sent;
And oft did his heart-searching voice,
Where reproof and entreaty were blent,
Plead with sinners to turn and repent.

When that voice by disease was subdued,
To low, gentle whispers, scarce heard,
His last theme was the covenant blood,
For atonement, on Calvary poured:
"My firm trust is in Jesus my Lord."

He will rest in his tomb, till the time
By Prophets inspired foretold;
When the heralding trumpet sublime,
Shall bid the bright portals unfold;
When the stone from each tomb shall be rolled.

And the dead in the Lord shall arise,
To receive each his glorious crown;—
And the Saviour descending the skies,
Shall establish his adamant throne;
And his sceptre all kingdoms shall own.

Then in bliss more than language can tell,
In the renovate earth, with the Lord,
Risen saints with the angels shall dwell;
And the King to his kingdom restored,
All triumphant,—as God be adored.

N.

From the New York Mirror.

MY MOTHER'S BIBLE.

This book is all that's left me now!
Tears will unbidden start;
With faltering lip and throbbing brow,
I press it to my heart.
For many generations past
Here is our family tree;
My mother's hands this Bible clasped;
She, dying, gave it me.

Ah! well do I remember those
Whose names these records bear;
Who round the hearth-stone used to close
After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill!
Though they are with the silent dead,
Here are they living still!

My father read this holy book
To brothers, sisters dear;
How calm was my poor mother's look,
Who leaned God's word to hear.
Her angel face—I see it yet!
What thronging memories come!
Again that little group is met
Within the halls of home!

Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false, I found thee true,
My counsellor and guide.
The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live,
It taught me how to die.

WE SEEK A CITY.

"For here we have no continuing city, but we seek one to come."—HEB. xiii. 14.

Every true Christian is seeking this city. It is often in his thoughts when he bends his knee in secret, and when he joins in the worship of the house of prayer. When the morning opens and the sun pours forth his splendor, he longs for the opening of that city in the New Jerusalem, where the orbs of heaven shall roll and the stars of the firmament shall glow no more, but a diviner light shall be poured around these mansions of joy. When night gathers her sable curtains above him, he thinks of the night of the grave and the city beyond. When the Sabbath comes, it speaks to him of a higher Sabbath and a nobler sanctuary. To these he aspires. With the fixed purpose of Abraham he goeth forth to seek a city.

This city is *to come.* It is not here amidst the crumbling tenements of time. He does not wander over earth in the vain hope of discovering a terrestrial paradise. Such dreams of earthly good he leaves to worldling fools. Informed with a more intelligent spirit, he seeks for a city, not in time, not on earth, but in yonder world. While he remains here he knows he shall never reach it. It is only by having his heart fixed upon it that he expects, when he is called to pass the Jordan, to enter it.

This city is a *glorious city.* Its walls of pearls, its gates of precious jewels, its streets paved with gold, its paths adorned with the trees and watered with the river of life, its mansions reared of solid gold, its temple the awful presence of the enthroned Lamb, its sun the splendor of the Godhead. All is wonderful, magnificent, glorious beyond conception.

The city we seek is a *blessed city.* The diseases that rack the body never enter there. For there is an immortal vigor. The torments of conscience are unknown. The bickerings and the strifes that imbitter earthly fire-sides, the licentiousness and crime that rear our gloomy prisons, the ambition and the violence that have baptized the earth in blood, and riveted the chains on the necks of trembling innocence, and wrapped cities in the flames of vengeance, never enter there. There is sweet peace of conscience and joy in the service of God, and the smiles of Jesus, and the companionship of all the holy, and the knowledge of all the most intelligent, and whatever may minister to the vigor and the joy of the heart in celestial perfection. Hypocrisy and fraud, and sin in all its Protean shapes, and death with its attendant diseases, are banished for ever. Blessed city—where friends meet and part no more: where relations are never sundered, and attachments are never broken; where we no more witness the loss of our possessions, or follow to the grave the beloved of our heart; where the holy who have gone from earth, and those too around whom our hearts have clung with the holiest love, shall embrace again never to be separated while God endures. So blessed is the city we seek.

And it is a *permanent, a continuing* city. We seek a city that hath foundations, whose builder and maker is God. Our earthly habitations are all subject to change. Fire, bankruptcy, time, death, will destroy them, or drive us from them. But this city, reared by the divine Architect without hands, shall endure in all its glory when the stars have ceased to sparkle and the sun has ceased to roll. And we shall be its inhabitants as long as it exists. For us it was built; for the last and perfect and eternal stage of our being it was erected, as the dwelling place of Jesus amidst the adoring throngs of the Redeemed. Once within those sacred walls, and you are the citizen of the New Jerusalem forever: no march of time, no developments of the future eternity, no change in Government will exile you thence. Other worlds may be created and consumed; countless myriads may be formed and die; but you will ever remain the citizen of that glorious city.

For such a city does the Christian seek. Surrounded by the wreck and decay of terrestrial objects: now torn by conflicting emotions; now agonized by the loss of friends; now bowed down by the weight of sins and the weight of earthly trouble, his soul longs for a state of permanent repose; where he shall change no more, and sin no more, and weep no more; where the wicked shall cease from troubling, and the weary are at rest.—*Rev. S. W. Fisher.*

"I WANT A BIBLE."

It was a cold stormy day, in the middle of February. Hill and valley, tree and shrub, were clothed in their white mantle, and the snow was still descending on the wings of a rude, chilling wind—just such a day when little boys like to get close to a good warm fire. On the afternoon of this day a poor old man might have been seen slowly wending his way to a saw-mill near the shore of Lake Erie—he was driving an ox team, fastened to a sled, on which was a great saw-log. The pelting storm beat rudely against his trembling frame and his gray locks floated in the breeze, as with slow steps he walked before his oxen, who looked as though they wished that their journey was ended. When he came to the mill he addressed the sawyer something like this:—"I have come six long miles through this storm to your mill, and I want to sell you this log."

"Well," replied the man, "what do you want for it?"

"I want," said the old man, "I want a Bible. I have lived many years without the sacred book; my children have become religious; I am near the grave, and have lived until a few days ago a stranger to religion myself—*I now want a Bible.*"

The log was bought, the Bible received, and he returned delighted with his prize.

"Precious Bible, what a treasure
Does the Word of God afford,
All I want for health or pleasure,
Food or medicine, shield or sword;
Let the world account me poor,
Having this I want no more."

[*S. S. Advocate.*

THOSE TEARS!

They were a mother's. A wicked son's perversity caused them. They were many. They were bitter. Bereavement causes tears. Loss of property makes them fall. Anguish of the body will wet the cheek. Oppression causes weeping. But more bitter than all these are the tears of that heart-broken mother. Sweetest, fairest anticipations were dashed. Expectations, that had shot their cheering radiance through the dark clouds of long years of adversity, were at an end. She wept, for it was the funeral-day of her hopes.

Those tears—how eloquent! Every drop uttered a volume of terrible truth. What language they uttered!

1. Concerning the *depth of that son's guilt.* That he should cause them for whom had been endured all the pangs of maternal solicitude since the hour of his birth—that *he* should cause them, whose most tender care it should have been to shield the parental bosom from every sorrow—this was most unnatural. What obligation could have been in force upon him, that was not to make the mother of his being happy, and prevent, by all the forms of tenderest kindness, that any tears should ever fall on his account. But he trod down and trampled on all these obligations. And those tears, started by his guilt—what a tale they told of its amount!

2. Spake they not too of his *danger?* It was not simple maternal love that made that being a mourner. She was allied to the Saviour and Judge of the world by a living faith. Those tears were shed over God's broken law, and redeeming love lightly esteemed, and the Spirit of grace grieved. Those tears were the more bitter, because she that wept, wept over God's dishonour as well as over her own withered hopes. God saw those tears! Was there not an alliance of his holy mind with the mourner, and deep displeasure in that mind at the guilty cause of her tears?

That wicked son saw them. Fast and free they fell. But he steeled his heart against them. There was thrilling eloquence in them, but they plead in vain for his repentance and return. He rushed into the arms of temptation. He linked his soul with the vicious and vile. It is long since he has trodden the threshold of his home. For her he wandered. Parental love and tenderness asks—"Where?" but hears only the lonely echo of its own voice.

Those tears! Perhaps that son will yet remember them. The stern mood of a guilty mind is sometimes strangely relaxed. He who had braced his nerves against every tender and solemn appeal, finds stealing over him thoughts and reflections that make the giant frame of his depravity shake like an aspen leaf. Those tears—the terrific handwriting on the wall—may yet startle him as memory retraces the picture before him. He saw them once. Again he may see them. They may have redeeming power. They may prove the last, yet the successful appeal of eternal mercy. The remembrance of them may touch the only remaining chord whose vibrations could arrest steps that were taking hold on hell!

Those tears! If they reclaimed not, what will they say to that son in eternity! Holy parental love shed them in vain. What a spectre to enter the world of despair, and thrust itself on the vision of guilt! Who shall fathom the ocean of his wo that shall meet it then!

PASCAL.

"FEED MY SHEEP."

There is in this passage a peculiar *urcanfing*, and one full of the most exquisite tenderness, which I do not think is generally perceived; nor do I know how to describe it but by a comparison which may seem too like disparagement.

Suppose a mother lying upon her bed of death, surrounded by the little flock whom she was about to leave, turning her languid eyes towards him who had been the partner of her earthly sorrows, and saying, "O! if you have ever loved me, if that sorrow which you now evince be indeed sincere, and if those tears which you now shed be genuine tokens of affection, I beseech you by every tie that bound us, and by every hope of our reunion after death, that you take care of these little ones, these dear pledges of our love. Be now both father and mother to them; train them up for God, that we may all meet again, a family in heaven."

As a drop to the ocean, so is such an exhibition to the emphatic tenderness of meaning which I would attribute to the words before us. "Simon, son of Jonas, lovest thou me? He saith unto him, 'Yea, Lord; thou knowest that I love thee.' Well, then, if it be so indeed, if I *have* that place in your heart which I lived and died to purchase, I beseech you, by all that I have done and suffered for you; I beseech you by all the gentleness and patience with which I have borne with your infirmities and provocations; I conjure you by all those bitter tears which you shed, when, in the palace of the high priest, you thrice denied me, and when the crowing of the cock, and that look which penetrated your inmost soul, reminded you of all your broken promises and vows; I conjure you by my fasting and temptation, by my agony and bloody sweat, by my cross and passion, by my precious death and burial, by my glorious resurrection, that ascension which will soon translate me to the right hand of God, if you have that love which you have so often and so ardently professed to me, your friend, your brother, your Saviour, and your God, then 'feed my sheep,' 'feed my lambs;' 'take heed to all the flock over which the Holy Ghost hath made you an overseer, to feed the church of God, which I have purchased with my own blood.'"—*London Christian Observer.*

IDOLATRY.

How extensive is idol worship. It pervades every portion of the heathen world, though more gross and repulsive in some parts than in others. Idolatry has prevailed, too, almost from the commencement of the creation. God's ancient and favorite people, the Jews, with all their direct intercourse with him, would occasionally fall into the sin of idol worship. How soon, when Moses was out of sight, did they forsake the true God, and build for themselves a "molten calf," which they preferred to worship. The Egyptians worshipped reptiles. The Burmans are given to the worship of images made with their own hands. The aborigines of this country worship the sun, the moon, and the Great Spirit. Thus we might find, amidst the glaring light of the nineteenth century, countless nations and tribes who are yet the worshippers of other than the true God.

Neither is idol worship confined to heathen lands. No, it is every where. Wherever men—Christian or Pagan, civilized or uncivilized—are to be found, there you will find idolatry more or less deeply implanted in the human breast; yes, even in our own land—this land of religion and religious freedom—this land of schools and colleges—this land where the light of science and literature blazes forth with such full effulgence. In fact, man is so constituted that he is predisposed to seize upon the shadow rather than the substance—to accept the counterfeit for the true coin—to love the creature in preference to the Creator.

1. There is the family idol. How many pride themselves on the noble blood of those from whom they descended, and rest, almost, their hopes of heaven on the renown of a long succession of noble and patriotic ancestors; and such is the power of this worship, that it is held on to with an unyielding tenacity, that even when the regular descendants have become reduced to mere hewers of wood and drawers of water for those whose sires had held similar situations to their fathers, they dwell upon it as a mere day-dream, soon to be reversed, and be placed on the topmost round of the ladder that leads to fame, and to an imperishable immortality.

2. The idolatry of fashion. How many are the devotees that crowd themselves on the great mart of fashion, and are eventually crushed under the ponderous wheels of this all-powerful Juggernaut; who worship this idol both in public and private, and who seem to make the study of his vacillating caprices their study during their waking hours, and the subject of their dreams during their seasons of repose. O what waste of precious time! what detriment to health, ease and common sense, have been immolated on the altar of fashion. How many healthy and robust forms have been prostrated at the feet of this voracious god!

3. The money idolater. What is there more contemptible and degrading than to witness men born in the image of their Maker, making money their god. The getting of money, particularly in this country, is thought to be by multitudes the only thing for which we are created, the chief end, the very poetry of life. The child is early instructed—if not by precept, by example—to suppose that the obtaining of money is the main thing for which he was created! That wealth and respectability go hand in hand—that one cannot be enjoyed without the other! How much wretchedness and misery have parents brought upon their offspring, by bringing them up to be worshippers at the shrine of Mammon!—*Christian Watchman.*

CHRISTIANITY.

Christianity, like a child, goes wandering over the world. Fearless in its innocence, it is not abashed before princes, nor confounded by the wisdom of synods. Before it the blood-stained warrior sheaths his sword, and plucks the laurel from his brow; the midnight murderer turns from his purpose, and like the heart-smitten disciple, goes out and weeps bitterly. It brings liberty to the captive, joy to the mourner, freedom to the slave, repentance and forgiveness to the sinner, hope to the faint-hearted, and assurance to the dying. It enters the hut of the poor man, and sits down with them and their children; it makes them contented in the midst of privations, and leaves behind an everlasting blessing. It walks through great cities amid all their pomp and splendor, their unimaginable pride and their unutterable misery, a purifying, ennobling, correcting, and redeeming angel. It is like the beautiful companion of childhood, and the comfortable associate of age. It ennobles the noble; gives wisdom to the wise; and new grace to the lovely. The patriot, the priest, the poet, and the eloquent man, all derive their sublime power from its influence.—*Mary Howitt.*

DISAPPOINTED HOPES.

From the cradle to the grave we occupy tenfold more time in wishing for what we have not, than in enjoying that which we have. Where we once offer up praise for benefits received, we twenty times petition the Father of mercies to add to the number of gifts he already has bestowed.

There is a restless discontent that seems to cling to us like a leprosy. Give a child an apple in each hand, and he will want the one that remains on the table; and give a man thousands of gold and silver, and tens of thousands will become the object of his desire. Experience warrants the belief, that the possession of Europe and Asia would excite a yearning in our hearts for Africa and America; and that if to those the moon could be added, we should never rest in peace until we had obtained the sun.

As it was in our childhood and youth, so has it been in our manhood. Object after object has been attained with no better success. As he who picks up shells on the seashore always has one preferable in his eye than in his hand, so we ever hope to add to our happiness by some new acquisition. This is the case not with one only, but with all.

We have never yet attained one earthly advantage that has given us more than a temporary joy. We have never gained aught that has satisfied our desires. Is this your experience? I know it is. It is mine. It is the experience of us all. We have all blown our bubbles, and ran after butterflies, in our childhood, our youth, and our manhood. The bubble has burst, and the caught butterfly has been crushed, not yielding us half the satisfaction that they did when in the air.

Who is there among us who can look back through the vista of three-score years, without wondering that, being so frequently deceived, he could so confidingly trust the empty promise of future joy? It is in vain we try to deceive ourselves—

"Fortune may favor, Fancy may beguile,
Hope wave her golden wings, and sweetly smile;
But sad Experience, with a brow o'ercast,
Sighing with grief, and pointing to the past,
Whispers, the fair illusion to destroy,
That joy unmixed is not earthly joy."

When we were young there was some excuse for us; but what excuse have we now? I speak to those who have gray hairs on their heads; and to those who have no hair at all.

The homely adage tells us that "old birds are not caught with chaff." If this be true, *old birds are wiser than old men.* Shame upon us; but we are continually forgetting the good gifts of God, and pursuing objects which are no better than chaff when they are attained.

Children's Friend.

READING THE BIBLE.

"Mamma, why do you read the Bible so much?" said little Mary to her mother—"Hav'nt you read it all through?"

"Yes, a great many times, my dear," said her mother.

"Well, then, you must know all that there is in it by this time, but yet you read it every day."

"Do you remember last summer, Mary, when you were away at Miss Brookes' school?"

"Yes, mamma."

"You told me then, that when you got a letter from home, you used to read it over and over, till it was almost worn out."

"And so I did, mamma."

"Well, what made you read the letter so often, you knew all that there was in it?"

"Why, because it seemed a pleasure, and made me think about home, and you, and papa."

"Well, my dear, I read over some parts of the Bible that I have read hundreds of times before, for the same reason, that it reminds me of my home in heaven, of my Heavenly Father, and my Saviour; and therefore I love to read it."

"Is heaven my home, too, mother?" said little Mary. "Shall you take me with you when you go?"

"I cannot tell you, my dear; I cannot give you leave to go to heaven, but I know who can."

"You mean Jesus Christ, mother."

"Yes, my dear, you must ask him, and you must read and learn to understand this book, which is like a letter from Him to us, to tell us about himself, and about heaven. When you do, I hope you will love to read the Bible as much as I do."—*Juv. Harp.*

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since the report of the 28th ult., has received the following contributions:

Through Edward Wilson, Esq., R. A. in Phil., from St. Anne's ch., Middletown, Del., $13 26; St. Andrew's, Wilmington, Del., $11 60; from Trinity ch., do., $9 72; from St. Peter's ch., Smyrna, Del., $7 85; from Trinity ch., Oxford, Pa., [illegible]; from Isaac Davis, Esq., East Nantmeal, Pa., $7 50; St. John's ch., Bellefonte, Pa., [illegible]; St. John's ch., Carlisle, Pa., $23 [illegible]; from St. Andrew's ch., Phil., $2; [illegible] Dutch ch., $15; St. Paul's ch., Wellsboro', Pa., [illegible], $7; total $125 61. Collections sent to the Secretary and General Agent, in St. Thomas' ch., N. Y., of which $100 is designated for missions in Ohio, $234 13; Zion ch., Little Neck, L. I., $7; St. Matthew's ch., South Boston, per Benjamin Howard, Esq., surplus collection from the parishes of Trinity and Grace, Chs., after sermon by the Rev. Alonzo Potter, D. D., $80. Total $451 [illegible].

THOMAS N. STANFORD, Treasurer,
Dec. 2 1843. [illegible] Broadway, New York.

EPISCOPAL BOOK STORE.

DEPOSITORY of the General Protestant Episcopal Sunday School Union, R. S. H. GEORGE, 26 South Fifth street above Chesnut.

NEW BOOKS.

Buds, Blossoms, and Fruit of the Church, a beautiful present for Sunday scholars.

Questions on the Lessons, Collect, Epistle, and Gospel in the Sunday Morning Service of the Church, by the Rev. Thomas Jackson. No. 1 just published.

The Dew of Heaven, and the Churchman's Hours for Heaven, two beautiful little works.

The Portion of the Soul, by the Rev. H. Hooker.

Just received, a large collection of Bibles, Prayer-books, and Testaments, in every description of binding.

Nov. 23

FOR SALE.

A PEW in St. Andrew's Church, (Rev. Mr. Clark, Pastor) No. 30 middle aisle, very desirably located. Enquire at No. 5 Chesnut above Broad.

Dec. 9—3t

NEW JUVENILE BOOKS.

THE Boy's and Girl's Annual for 1844.—Poetry for the Young—The Floweret. By Mrs. A. M. Wells—The Pretty Alphabet, for Good Children—Useful Stories for Little Folks—Poems for Little Folks.

Just published and for sale by
EDWARD C. BIDDLE,
Dec. 9 No. 6 South Fifth st.

NEW BOOKS.

LETTERS from Ireland, by Charlotte Elizabeth—The Little Pocket-Book, by do.—Lectures to Young Men by L. E. Lathrop, D. D.—Memoir of Charles Lathrop Winslow, who was born in Ceylon, January 12th, 1821, and died in New York, May 21, 1833.—Conversations on the Parables of the New Testament, for the use of children, by the Rt. Hon. Lord Stanley.

Just published and for sale by
EDWARD C. BIDDLE,
Dec. 2 No. 6 South Fifth st.

GOOD, NEW, AND CHEAP BOOKS.

H. HOOKER has for sale, bound in cloth,—Dew of Heaven, or Prayers and Meditations for every day in the week, and on various occasions.

Also, Conversations on the Parables of the New Testament for the use of children, by the Right Hon. Lord Stanley, from the 5th London edition, price 37½ cts.

Mrs. Ellis's Pictures of Private Life, price 25 cents.

The School Girl in France, in paper covers, price 25 cents.

Six Nights with the Washingtonians, price 25 cents.

The Wrongs of Women, part one and two, price 25 cts.

The Wrongs of Women, part 3, just published.

The Works of Mrs. Hemans, with a memoir, vol. 1, price 50 cents.

The Education of Mothers, translated from the French, 75 cts.

Jamaica, its past and present state, 50 cents.

Speech of Mr. John Duer, delivered in Convention, 12½ cents.

The Queens of England, 3 vols. paper covers, per vol. 50 cents.

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NEW JUVENILE BOOKS.

THE Boys' and Girls' Annual, a Christmas and New Year's Present for 1844.

Youth's Keepsake, a Christmas and New Year's Gift for Young People.

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The Saint Nicholas Gift.

The Child's Gem, by Mrs. Colman.

The Little Gift for 1844, by Mrs. Colman, &c. &c.

With a great variety of New Books suitable for holiday presents.

For sale by PERKINS & PURVES,
Dec. 2—3t. No. 134 Chesnut st.

EVANGELICAL BOOK AND TRACT DEPOSITORY, No. 13 North Seventh st., 3 doors above St. James' Church, where all the publications of the American Tract Society, may be obtained, with other works of like excellent character.

Among the writers of their standard volumes are, Baxter, Doddridge, Wilberforce, Henry, Venn, Martin, Flavel, Edwards, Bunyan, Brainerd, Pike, Mason, Bogue, Alleine, Morrison, Nevins, Harris, Abbott, and others—the English Tracts, bound in 12 volumes up to No. 428, the same in 36 volumes.

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SUITABLE BOOKS FOR THE SEASON.

NOW READY.—Conversations on the Parables of the New Testament, by the Right. Hon. Lord Stanley. First American, from the fifteenth London edition, one vol. duodecimo, cloth, 37½ cts.

"It is an admirable book for the purpose for which it is designed. In a series of conversations between a mother and her children these beautiful parables are conveyed in the simple colloquial style of an affectionate, earnest and intelligent mother, and received by the children with natural artless comment. The glowing thought and divine expressions could not be better expressed on the youthful mind, than in this method, and in such wise also as would make in riper years the perusal of the original text of continued interest. The work is very popular in England. It run into five editions in a few months, and then thereafter, when the Duke of Wellington [illegible] to be the only man of real talent in the British House of Commons, except Sir Robert Peel, announced himself."—Phila. Gazette.

JAMES M. CAMPBELL & CO.
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DILLAWAY'S LATIN CLASSICS— [illegible]

In addition to the above, the series will comprise selections from Quintilian, and probably from Lucretius, and another from Cicero. Quintilian is now in press and will be issued very shortly.

These editions of the Classics have been highly recommended by the North American Review, Biblical Repository, Boston Quarterly Review, New York Review, and many other periodicals, and have been extensively introduced in our colleges and higher seminaries.

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See advertisement in McElroy's Directory.

Oct. 14—3m.

THE LAW AND THE GOSPEL.

LECTURES on the LAW AND THE GOSPEL, by Rev. S. H. Tyng, D. D., 2d edition, re-written and enlarged, 370 pp. 12mo. Retail price 62½ cents. Will be sold for [illegible] Just published and for sale at the office of the Episcopal Recorder, No. 12 Pear st. by

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TO CLERGYMEN AND STUDENTS.

IT being the intention of the subscribers to withdraw from the Book business, they offer their whole stock of Theological, School, and Miscellaneous Books *at very reduced prices.*

Many of the Books are very valuable and seldom to be met with in this country, they will be sold at cost price.

All orders from a distance, with the money enclosed, will be promptly attended to. All letters must be post paid.

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144 Chestnut street, opposite the Theatre.

Dec. 2.

H. HOOKER has in press and will shortly publish, Two Treatises on the Church, the first by Thomas Jackson, D. D., the second by Robert Sanderson, D. D., formerly Lord Bishop of Lincoln; to which is added a Letter of Bishop Cosin on the Validity of the Orders of the Foreign Reformed Churches, with introductory remarks by Rev. Wm. Goode, M. A.

Dec. 2

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Mrs. S. A. BURR, (a native of France,) has taken the above School, and will re-open it on the first of November. She has had much experience in teaching; and, with able assistants, all branches of a French and English education will be thoroughly taught. Boarders in the family will have peculiar advantages in acquiring a knowledge of the French language, as it is that of the family.

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Lessons on the Piano, and use of instrument, per session, $25. On the Guitar, and use of instrument, $15. Drawing, $10. Painting in oil, $15. Latin, and also Italian, Spanish, and German, will be taught at the usual prices, if desired.

Each pupil must be provided with towels and napkins, bed and bedding, or pay $1 per session for their use. Every article of clothing, &c., should be marked in full with the name of the owner.

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Bills must, in all cases, be paid quarterly in advance.

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HAGERSTOWN, JULY 19, 1843.

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